9. 4. 50.

THE SINCERE CONVERT,

DISCOVERING THE PAVCITY OF TRUE BELEEVERS

And the great difficulty of *Saving Converſion.*

By *Tho. Shepheard*, ſometimes of *Immanuel* Colledge in *Cambridge.*

Matth. 19.30.

Many that are firſt, ſhall be laſt.

LONDON:

Printed by *T. Paine*, for *Humfrey Blunden*, at the Caſtle on *Cornhill.* 1640.

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To the Christian Reader.

IN these evill and perillous times God hath not left us without some choyce mercies. Our sinnes abound, and his mercies superabound. The Lord might justly have spoken those words of death against us, which of old he did against the Iewes; I have taken away my peace from this people, loving kindnesse, and mercies, *which had hee pulled from us, wee had had cause enough to mourne with* Rachel, *and to refuse comfort, for all our goodlyes wrapt up in* peace, loving-kindnesse *and* mercy. *But God is yet good unto* Israel, *he commands deliverances for* Iacob, *hee over-rules all the powers of darkenesse, and telles the sonnes*

Psal. 73. 1

Psal. 44. 4
Psal. 76. 10.

of Belial, (*men of corrupt mindes and curſed practiſes*) *that* they ſhall proceed no further, *but* that their folly ſhall be manifeſt unto all. *He makes all enemies, all devills, all creatures, to further his owne glory, and the good of his peculiar people. When times are naught and dangerous, he ſaith,* Come my people, enter into thy chambers, and ſhut thy doores about thee, hide thy ſelfe as it were for a little moment till the indignation be over paſt. *If troubles threaten life, he ſaith,* When thou paſſeſt through the waters I will be with thee; and through the rivers they ſhal not overflow thee, when thou walkeſt through the fire, thou ſhalt not bee burnt, neither ſhall the flames kindle upon thee; for I am the Lord thy God, &c. *When enemies are incenſed, feare and ſorrowes multiplied, he ſaith,* Feare thou not, for I am with thee, be not diſmayed, for I am thy God, I will ſtrengthen thee, I will helpe thee, yea I will uphold thee with the right hand of my righteouſneſſe. Behold all they that were incenſed againſt thee, ſhall bee aſhamed and

2 Tim. 3. 8, 9.

Eſay 26. 20.

Eſay 43. 2.

Eſay 41. 10, 11.

and confounded, they ſhall be as nothing, and they that ſtrive with thee ſhall periſh. *Such words of comfort and life doth God ſpeake unto his. And among other mercies hee ſtirres up the ſpirits of his ſervants to write many precious truths and tractates to further the everlaſting good of his beloved ones. If the* bottomleſſe pitt bee open, *and* ſmoake riſe thence, *to darken the ayre, and obſcure the way of the Saints*; Heaven alſo is opened, *and there are lightnings and voices, to inlighten their ſpirits, and direct their pathes. Had ever any age ſuch lightnings as wee have? did ever any ſpeake ſince Chriſt and his Apoſtles as men now ſpeake? we may truely and ſafely ſay of our Divines and writers*, the voice of God, and not of man: *Such abundance of the Spirit hath God powred into ſome men, that it is not they, but the Spirit of the Father that ſpeakes in them.*

Revel. 9. 2
Revel. 11. 19.

What infinite cauſe hath this age to acknowledg the unſpeakable mercy of God in affording us ſuch plenty of ſpirituall Tractates full of Divine, neceſſary and conſci-

ence ſearching truths, yea precious ſoule-comforting, and ſoule-improving truths? ſuch whereby head, heart, *and* ſoule-cheating errorus *are diſcovered and prevented; ſuch as ſoundly difference true grace from all ſeemings and paintings. No time, no Nation exceedes us herein; and ſhall we that abound in truths be penurious in prayſes?*

Conſider Reader, whether Spirituall truths be not worthy of thy choyſeſt prayſes. Every Divine truth is one of Gods eternall thoughts, it's Heaven-borne, and beares the image of the moſt High. Truth is the glory of the whole ſacred Trinity. Hence the Spirit *is called* Truth. 1 Iohn 5. 6. Chriſt *is called Truth.* Iohn 14.6. *and* God *himſelfe is ſaid to be* the God of Truth, Deut. 32. 4. *It is ſo delightfull to him, that* his eyes are ever upon the Truth. Ier. 5. 1. *and when the onely wiſe God would have men make a purchaſe, he counſels them to* buy the Truth. *And is it not good counſell, is it not a good purchaſe? Can you beſtow your paines, or lay out your money better? If you bee dead in ſinnes and treſpaſſes,* Truth *is the*

ſeede

ſeede of a new life, of a heavenly birth. Iames 1. 18. *If you bee in any bondage,* Truth *can make* you free, Iohn 8. 32. *If compaſſed about with enemies,* Truth *can ſhield thee,* Pſal. 91. 4. *If you be full of filthy thoughts and luſts, or any impurities,* the Truth *can ſanctifie you,* Ioh. 17. 17. *If darkeneſſe and faintneſſe poſſeſſe your ſoules,* Truth *is* lumen & papulum animæ, *the light and life of the ſoule,* Pſal. 119. 105.

Let us then aduance our thoughts of Truth, *and rate it above all ſublunarie things, and buy it though it coſt us all: it is no* Simony; *It is not too deare, you cannot overvalue* Truth. *It is ſiſter to the* Peace of God *which paſſeth all underſtanding: See how God himſelfe eſtimates his word and truth,* Pſal. 138. 2. Thou haſt magnified thy word above all thy Name. *Whatſoever God is knowne by beſides his* word, *is beneath his* word. *Take the whole creation which is* Gods Name *in the greateſt letters, it's nothing to his word and truth. Therefore Chriſt tells the Phariſees, it is eaſier for heaven and earth to paſſe, then one tittle of the* Iohn 21. 15, 16, 17

Law to faile. If the leaſt Jod *or* Tittle *of the* Law, *be prized by God above all the world, let us take heede of undervaluing the great and glorious Truths of the* Goſpel, *and ſettle it as a Law upon our hearts, that wee can never overprize or yeeld ſufficient praiſe for any truth.*

Men can prayſe God for the bleſsings of the field, the ſeas, the wombe, and of their ſhops; but where is the man that prayſes God for this bleſsing of bleſsings, for Truth, *for good* Bookes, *and heavenly Treatiſes. Men ſeldome purpoſely lift up their hearts and voices to heaven to praiſe God for the riches of knowledge beſtowed upon them. In good Bookes you have mans labour, and Gods truths. The tribute of thankes is due for both, that God inables men to ſo great labours, and that hee conveyes ſuch pretious treaſure through earthen veſſels.* David *thought it his duty to prayſe God for* Truth, Pſal. 143. 2. *and hath left it upon record for our imitation. He ſaw ſuch excellency, and found ſo much ſweete gaine by* Truth, *that he muſt breake out into prayſes for it.*

Reader, give over thy old wont of ſlighting

ing and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learne to turne thy prejudices unto prayses, and prove what will be the fruit of honouring and praysing God for Truths dispensed by his faithfull Servants. Let me tell thee, this is a chiefe way to keepe Truth *still amongst us. If* truthes *be not received* with the love of them, *and God honoured for them, presently* strong delusions *come, and Truth must suffer or fly. God hath made good that promise in* Ieremie, *he hath revealed to us* abundance of peace and truth, *and we through ingratitude have forfeited both. Our peace is shaken, and who can promise himselfe with* Hezekiah *there shall bee peace and truth* in my dayes; *Peace may faile thee, but let not Truth. Every good Christian may and should say with the good King, there shall bee* Truth *in my dayes, if not* peace *and truth. I will so farre honour* truth, *as to receive the* love of it. *I will hold it fast by faith, hold it forth by practise, praise God daily for it, and venture all in defence of it; So did the* Martyrs, *whose memory is sweete,*

and

and whose reward is great. It is better suffering for Truth, *then with truth: yet if* Truth *must suffer or can die, better it is to dye with* Truth *then out-live it.*

But that truth *may live, and wee live by truth, let us magnifie God much for* truth, *for his word and good bookes that spring thence. Some probably may say, its enough to praise God for his* word, *other bookes are not* tanti. *Wilt thou praise God for the Sea, and bee unthankefull for the rivers and springs? wilt thou lift up thy voyce for the great waters, and be silent for the silver drops and showers? If the former raine affect thee, be not ingratefull for the latter. God would have men to value his servants, and praise him for their labours.*

But they have errors in them.

Be it so, shall we refuse to praise God for the flowers and the corne, because there bee some weedes in the garden, and thistles in the field? Prejudice not thy selfe, buy, reade, take thy delight, here is a garden without weedes, a corne field without Cockle or darnell, thorne or thistle. Art thou a Sincere Convert, here are truthes su-

table,

table, ſolid, and wholſome, thou mayeſt feed and feaſt without feare.

The Authour is one of ſingular piety, inward acquaintance with God, skild in the deceits of mens hearts, able to inlighten the darke corners of the little world, and to give ſatisfaction to ſtaggering ſpirits. His worke needs not the purple of anothers commendation to adorne it. But becauſe cuſtome, *not* neceſſity, (*for it's truthes prorogative to travaile without a paſport*) *I ſay becauſe* Cuſtome *cauſeth* Truth *to crave and to carry* Epiſtles Commendatory; *know that the worke is weighty, quicke and ſpirituall, and if thine eye bee ſingle in peruſing it, thou ſhalt finde many precious ſoule-ſearching, ſoule-quickning, and ſoule-inriching Truthes in it: yea, be ſo warned and awakened, as that thou canſt not but bleſſe God for the man and matter, unleſſe thou bee poſſeſt with a dumbe devill.*

To conclude, Chriſtian Reader, take heede of unthankfulneſſe; ſpirituall mercies ſhould have the quickeſt and fulleſt prayſes. Such is this worke, thou foreſaweſt it not, thou contributedſt nothing to the birth

birth of it; It's a preventing mercy. By it and others of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased and growne deepe. Let not the waters *of the Sanctuary put out the fire of the Sanctuary. If there be no praise, there is no fire. If thy head bee like a winters Sunne full of light, and heart like a winters earth without fruit, feare lest thy* light *end in utter* darkneſſe, *and the* tree of knowledge *deprive thee of the* tree of life. *The Lord grant thou mayest finde such benefit by this worke, as that thy heart may be raviſhed with* truth, *and raiſed to prayſe God to purpoſe, and made to pray*; Lord ſtill ſend forth thy light and truth, that they may leade us. *So prayes,*

Thine in Chriſt,

W. G.

AN

An Introduction to the VVorke.

THe knowledge of Divinity is neceſſary for all ſorts of men, both to ſettle and eſtabliſh the good, and to convert and fetch in the bad. Gods principles pull downe Satans falſe Principles ſet up in mens heads, loved and beleeved with mens hearts, and defended by their tongues; whileſt ſtrong holds remaine unſhaken, the Lord Ieſus is kept off from conquering of the ſoule.

Now Spirituall Truths are either ſuch, as are to enlarge the underſtanding, or ſuch as may worke chiefly upon the affections. I paſſe by (in this knowing age) the firſt of theſe, and (being among a people whoſe hearts are

are hard enough) I begin with the latter ſort: for the *underſtanding*, although it may litterally, yet it never ſavingly entertaines any truth, untill the *affections* be therewith ſmitten and wrought upon.

The Principal heads inſiſted upon.

I ſhall therefore proſecute the unfolding of theſe few Divine Principles.

1. Firſt, that there is one moſt glorious God.

2. Secondly, that this God made all mankind at firſt in *Adam*, in a moſt glorious eſtate.

3. Thirdly, that all mankind is now fallen from that eſtate, into a bottomleſſe gulfe of ſinne and miſery.

4. Fourthly, that the Lord Ieſus Chriſt is the only meanes of Redemption out of this eſtate.

5. Fifthly, that thoſe that are ſaved out of this woefull eſtate by Chriſt, are very few, and theſe few are ſaved with much difficulty.

6. Sixthly, that the greateſt cauſe why ſo many dye, and periſh in this eſtate, is from themſelves: either

1. By

1. By Reaſon of their bloudy *Ignorance*, they know not their miſery: or
2. By reaſon of their *carnall ſecurity*, they feele not, they groane not under their ſinne and miſery.
3. By reaſon of their *carnall confidence*, they ſeeke to helpe themſelves out of their miſerie by their owne duties, when they ſee or feele it. or
4. By reaſon of their *falſe faith*, whereby they catch hold upon, and truſt unto the merits of Chriſt too ſoone, when they ſee and feele they cannot helpe themſelves.

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Thirdly, From the children begotten of God: *they are quite altered from what they were, they are made new creatures*, Ioh. 3.3. p.6.
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   3. *In his* Persons.
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3. The

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I. *Ignorance, there be two ſorts of ignorant people,*
1 *the prophane, blockiſh ignorant people.*
2 *the finer ſort of unſound hollow profeſſors.* p. 158.
4 *Reaſons of the ignorance of the firſt ſort.* p. 159. *to* 162. *ten falſe principles by which they are deceived,* p. 162. 163. 164. *the ſecond ſort, the unſound hollow profeſſors,* p. 164.
The cauſes of theſe mens miſtakes, p. 164.
1 *in the underſtanding by ſeven diſtempers: ſecondly in the conſcience, by reaſon of a falſe peace begot in it.* 1 *by Satan,* 2 *falſe teachers,* 3 *a falſe ſpirit,* 4 *a falſe application of true promiſes.* p. 195. *to* 212.
II. *Carnall ſecurity is a way by which men ruine themſelves; the reaſons of which carnall ſecurity are* 10. p. 213. *to* 229.
Vſe, to awaken all ſecure creatures, to feele their miſeries, and to get a broken heart.

heart. p. 225. *to.* 226

III. *Carnall confidence is a way by which men ruine themſelves; which is when they reſt in their owne duties and performances, and thinke to bee ſaved by them, wherein* 2 *things diſcuſſed.*

1 *Wherein this reſting in duties appeares, viz. in* 10 *degrees,* p. 228. *to* 242.

2 *Why men doe reſt in their duties,* 242. *to* 244.

Vſe, to take heede of reſting in duties. An objection anſwered, p. 244.

That a man may know whether he reſts in duties, and finding it, not goe on in it, two things layd downe

1 *The ſignes of aman reſting in duties, which are* 6. p. 247. *to* 255.

2 *The inſufficiencie of duties to ſave a man. for*

1 *the beſt duties are mingled with ſome ſinne,* p. 255.

2 *if we could performe any without ſinning, yet we could not perſevere ſo.* p. 256.

Object. *To what end ſhould I uſe good duties, if I cannot be ſaved by them.*

Anſw.

Anſw. *For three ſpeciall ends.*

1 *To carry thee to the Lord Ieſus Chriſt the only Saviour, uſe them as a meanes to conveigh thee to him.* p. 259.

2 *To bee as evidences of Gods everlaſting love to thee in Chirſt; for though they be not cauſes, they are tokens of ſalvation,* p. 260.

3 *That God may bee honoured by them.* p. 262.

IIII. *Preſumption is a way by which men ruine themſelves,* ibid. uſque ad finem.

THE

THE SINCERE CONVERT.

CHAP. I.

There is one most Glorious God.

EXODVS 33. 18.

I beseech thee, shew me thy Glory.

THis is the first Divine Truth; And there are these two parts considerable in it.

1. That there is *a God.*
2. That this God is *most Glorious.*

I will beginne with the first part, and prove (omitting many philoso-

phicall arguments) that there is a God, *a true God*: for every nation almost in the world, untill Christs comming, had a severall God. Some worshipped the *Sunne*, some the *Moone*, called, by *Ezechiel*, *the queene of Heaven*, which some made cakes unto: Some *the whole Heavens*, as some worshipped the *Fire*, some the bruit *beasts*, some *Baal*, some *Moloch*. The Romans (saith *Varro*) had 6000 gods: who imprisoning the life of nature, *Romans* 1. were given up to sinnes against nature, either to worship the things themselves, as the ignorant: or God or Angels in those Idols, as the learned did: but these are all false Gods.

Plin. lib. 1. Nat. Hist.

I am now to prove, there is one true God, the Being of beings, or the first being. Although the proving of this point seemes needlesse, because every man runs with the cry, and saith there is a God; yet few throughly beleeve this point. Many of the children of God, who are best able to know mens hearts, because they only study their

hearts,

hearts, feele this temptation, *Is there a God?* bitterly assaulting them sometimes. The Devill will sometimes undermine, and seeke to blow up the strongest walls and bulwarkes. The light of nature indeede shewes, that there is a God; but how many are there, that, by foule sinnes against their conscience, blow out and extinguish almost al the light of nature? and hence though they dare not conclude, because they have some light, though dimme; yet if they saw their heart, they might see it secretly suspect, and question whether there bee a God: but grant that none questions this truth, yet we that are builders, must not fall to a worke, without our maine proppes and pillers: It may appeare therefore that there is a God, from these grounds.

Grounds to prove a God, 1.

First, *From the workes of God, Rom.* 1. 20. when wee see a stately house, although wee see not the man that built it, although also we know not the time when it was built, yet will wee conclude thus, some wise Artificer hath

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beene working here: can wee when we behold the ſtately theater of Heaven and Earth, conclude other, but that the finger, armes, and wiſedome of God hath beene here, although we ſee not him that is inviſible, and although we know not the time when he began to build. Every creature in heaven and earth is a loud preacher of this Truth: who ſet thoſe candles, thoſe torches of heaven on the Table? who hung out thoſe lanthornes in heaven to enlighten a darke world? who can make the ſtature of a man, but one wiſer then the ſtone out of which it is hewne? could any frame a man, but one wiſer and greater then man? who taught the birds to build their neaſts, and the bees to ſet up and order their common-wealth? who ſends the Sun poſt from one end of heaven to the other, carrying ſo many thouſand bleſſings to ſo many thouſands of people and Kingdomes? what power of man or Angels can make the leaſt pile of graſſe, or put life into the leaſt fly, if once dead? There is therefore a power

power above all created power, which is *God.*

Secondly, *From the word of God*, 2.
There is ſuch a Majeſty ſtirring, and ſuch ſecrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, and not the voice of man.* Hence *Calvin* undertakes to prove the Scripture to bee the word of God, by reaſon, againſt all Atheiſts under heaven. Haſt thou not thought ſometimes at a ſermon, the Miniſter hath ſpoken to none but thee, and that ſome or other hath told the Miniſter what thou haſt ſaid, what thou haſt done, what thou haſt thought: now that word which tells thee the thoughts of thy heart, can be nothing elſe but the word of an alſeeing God that ſearcheth the heart.

Againe, that word which quickneth the dead is certainely Gods word, but the word of God ordinarily preached *quickneth the dead*; it maketh the blind to ſee, the dumbe to ſpeake, the deafe to heare, the lame to walke, thoſe that never felt their ſinnes to loade them,

to mourne, thoſe that never could pray to breath out unutterable grones and ſighes for their ſinnes.

3. Thirdly, *From the Children begotten of God:* For wee may reade in mens forheads, as ſoone as ever they are borne, the ſentence of death; and wee may ſee by mens lives what helliſh hearts they have. Now there is a time that ſome of this monſtrous broode of men, are quite changed and made all new; they have new mindes, new opinions, new deſires, new joyes, new ſorrowes, new ſpeeches, new prayers, new lives: and ſuch a difference there is betwixt theſe and others, that they are hated by others who loved them well while they loved their ſinnes: and whence came this ſtrange change? Is it from themſelves? no; For they hated this new life, and theſe new men once themſelves. Is it becauſe they would be credited thereby? no; It is to bee hated of Father, Mother, Friends, and maligned every where. Is it out of ſimplicity, or are their braines growne craſie? they were in-

Iohn 3. 3.

deede

deede once fooles, and I can prove them all to bee *Solomons fooles*: now ſimple men have beene knowne to bee more wiſe for the world, after they have beene made new. But laſtly, is it now from a ſlaviſh feare of hell, which workes this alteration? Nothing leſſe; they abhorre to live like ſlaves in Bridewell, and doe all for feare of the whip.

4. Fourthly, *From Gods Regiſter, or notary, which is in every man; I meane the Conſcience of man*; which telleth them there is a God: and although they ſilence it ſometimes, yet in thunder-time, of great plague, as *Pharaoh*: or at the day of death, when they are neere Gods Tribunall, then they acknowledge him clearely. The feare-full terrors of conſcience prove this, which like a Bayliffe arreſts men for their debts; *ergo* there is ſome Creditor to ſet it on; ſometimes like a hangman it torments men, *ergo* there is ſome ſtrange Judge that gave it that command: whence ariſe theſe dread-full terrors in men? of themſelves?

No ſurely, all deſire to be in peace, and ſo to live and ſleepe in a whole skin: Comes it frō Melancholy? no, for melancholy comes on by degrees: theſe terrors of conſcience ſurpriſe the ſoule ſodainely at a ſermon, ſodainely after the commiſſion of ſome ſecret foule ſinne. Againe, Melancholy ſadneſſe may be cured by Phyſicke; but many Phyſitians have given ſuch men over to other Phyſitians. Melancholy ſadneſſe may bee borne, but a wounded Spirit who can beare? Thus you ſee that there is a God. But, who ever ſaw God? that every one is bold to affirme that there is a God? Indeede his face never was ſeene by mortall man, but his back-parts have beene ſeene, are ſeene, and may bee ſeene by all the world, as hath beene proved.

Obj. *Objection.* All things are brought to paſſe by ſecond cauſes.

Anſw. 1 *Anſw.* 1. What though? Is there no Maſter in the Houſe, becauſe the ſervants doe all the worke? This great God maintaines ſtate by doing all

all by the Creatures ſubjection; yet ſometimes we may cry out in beholding ſome ſpeciall peeces of his adminiſtration, here is the finger of God.

2. What though there be ſuch confuſion in the world, as that ſhillings ſtand for pence, and counters ſtand for pounds, the beſt men are bought and ſould at a low rate, and worſt men prized and preferred; yet if wee had eyes to ſee and conceive, wee ſhould ſee an harmony in this diſcord of things. God is now like a wiſe Carpenter, but hewing out his worke. There is a lumber and confuſion ſeemingly amongſt us, let us ſtay till the day of judgement, and then wee ſhall ſee infinite wiſedome in fitting all this for his owne glory, and for the good of his people. 2.

Obiect. But if there be a God, why heares hee not his peoples prayers? why doth hee forget them when they have moſt neede of him? *Obj.*

I anſwer; *Noah's Dove* returnes not preſently with an olive-branch of peace in his mouth. Prayer ſometimes *Anſ.*

that

that ſpeede well, returne not preſently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in money or money-worth, in the ſame thing or a better. The Lord ever gives his importunate beggers their deſires, either in pence by little and little, or by pounds; long he is many times before hee gives, but payeth them well for their waiting.

Vſe 1. This is a uſe *of reproofe* to all *Atheiſts* either in *opinion* or *practice*.

Who commonly are Atheiſts. Firſt, In *opinion*; ſuch as either conclude, or ſuſpect there is no God. Oh blaſphemous thought! Are there any ſuch men? men! nay beaſts, nay Devills, nay worſe then Devills, for *they beleeve and tremble*. Yet *the foole hath ſaid in his heart, there is no God*. *Pſal.*14. 1. Men that have little heads, little knowledge, without hearts, as ſcholars ſometimes of weake braines, ſeeing how things come by ſecond cauſes, though they might beleeve their bookes, yet cannot raiſe their dull thoughts

thoughts to the beholding of a firſt cauſe. Great Politicians are like children alwaies ſtanding on their heads, and ſhaking their heeles againſt Heaven; theſe thinke Religion to bee but a peece of policie, to keepe people in awe: prophane perſons deſiring to goe on in ſinne, without any rubb or checke for ſinne, blow out all the light of nature, wiſhing there were no God to puniſh, and are willing to ſuſpect that which is not. Thoſe alſo that have ſinned ſecretly, though not openly againſt nature, or the light of Conſcience: God ſmites men for inceſt, ſodomy, ſelfe-pollution, with diſmall blindneſſe. Thoſe alſo that are notorious worldlings, that looke no higher then their barnes, no further then their ſhops: the world is a pearle in their eyes; they cannot ſee a God.

Laſtly, I ſuſpect thoſe men that never found out this thiefe, this ſinne, that was bred & borne with them, nor ſaw it in their owne hearts, but there it lies ſtill in ſome darke corner of their ſoules to cut their throates: theſe kinde

kind of men ſometimes ſuſpect there is no God: O this is a grievous ſinne; for if no God; no heaven, no hell, no martyrs, no prophets, no Scriptures, Chriſt was then an horrible lyer, and an Impoſtor. Other ſinnes wrong and grieve God and wound him, but this ſinne ſtabs the very heart of God, it ſtickes at the life, and is (as much as lies in ſinfull man) the death of God for it ſaith, *there is no God*: but

2. Secondly, This reprooveth Atheiſts *in practice*, which ſay there is a God, and queſtion it not, but in works they deny him. Hee that pluckes the King from his throne, is as vile as hee that ſaith he is no King. Theſe men are almoſt as bad as Atheiſts in opinion. And of ſuch duſt-heapes we may finde in every Corner, that in their practice deny God, men that ſet up other gods in Gods roome, their wealth, their honour, their pleaſure, their merits, their backs and bellies to be their gods: men that make bold to do that againſt this true God, which Idolaters dare not doe againſt their

Idoll

Idoll Gods, and that is, continually to wrong this God; Men that ſpeake not for all they want by prayer, nor returne all backe againe to God by praiſe.

A ſecond uſe is, *for exhortation.* O labour to ſee and behold this God. Is there a God, and wilt thou not give him a good looke? Oh, paſſe by all the Rivers, till thou come to the ſpring head; wade through all creatures, untill thou art drowned, plunged, and ſwallowed up with God. When thou ſeeſt the Heavens, ſay, where is that great Builder that made this? when thou heareſt of mutations of Kingdomes, ſay, where is the Lord of Hoſts, the great Captaine of theſe Armies? when thou taſteſt ſweetnes in the Creature or in Gods ordinances, ſay, where is ſweetneſſe it ſelfe, beauty it ſelfe? where is the Sea of theſe drops, the Sun of theſe beames? Oh that men ſaw this God; it's heaven to behold him: thou art then in a corner of hell, that canſt not, doſt not ſee him, and yet what is leſſe knowne then God?

Vſe 2.

God. Me thinks when men here there is a God about them, they ſhould lye groveling in the duſt becauſe of his glory: If men did ſee him, they would ſpeake of him; who ſpeakes of God? Nay men cannot ſpeake to God; but as beggers have learned to cant, ſo, many a man to pray. Oh men ſee not God in prayer, therefore they cannot ſpeake to God by Prayer. Men ſinne, and God frownes, which makes the devils to quake; yet mens hearts ſhake not, becauſe they ſee him not.

Vſe 3. *Vſe 3.* Oh make choice of this God as thy God. What though there bee a God, if he be not thy God, what art thou the better? Downe with all thy Idoll gods, and ſet up this God, If there bee any creature that ever did thee any good, that God ſet not aworke for thy good, love that, thinke on that, as thy God. If there be any thing that can give thee any ſuccour on thy death-bed, or when thou art departed frō this world, take that to bee thy God. Thou mighteſt have beene borne in *Judea*, and never have heard of this true God, but

but worshipped the Devill for thy God: oh therefore take choyce of him alone to be thy God; give away thy selfe wholly and for ever to him, and he will give away his whole selfe everlastingly unto thee. Seeke him weeping, & thou shalt finde him. Binde thy selfe by the strongest oathes and bonds in covenant to bee his, and hee will enter into covenant with thee, and so be thine. *Jer.* 40. 5.

The fourth use is, an use of *Comfort* to them that forsake all for this God: thou hast not lost all for nought; thou hast not cast away substance for shadowes, but shadowes for somewhat. *Prov.* 8. 18. When all comfort is gone, there is a God to comfort thee. When thou hast no rest here, there is a God to rest in: When thou art dead, he can quicken thee; and when thou art weake, hee is strong; when friends are gone, hee will bee a sure one to thee. *Vse* 4.

Thus much of the first part of this Doctrine, or Divine truth, that there is a God: Now it followeth to shew you,

you that this God is a *moſt glorious God*, and that in foure things hee is glorious.

1. *In his* ESSENCE.
2. *In his* ATTRIBVTES.
3. *In his* PERSONS.
4. *In his* WORKES.

Gods Eſſence. 1. 1. Hee is Glorious in his *Eſſence.* Now what this Glory is, no man or Angell hath, doth, or ever ſhall know; their cockle-ſhell can never comprehend this ſea; he muſt have the wiſedome of God, and ſo bee a God, that comprehendeth the Eſſence of God: but though it cannot be comprehended, what it is, yet it may be apprehended, that it is incomprehenſible and glorious, which makes his glory to be the more admired, as wee admire the luſtre of the Sunne the more, in that it is ſo great we cannot behold it.

2. 2. *Glorious in his Attributes*, which are thoſe Divine perfections whereby hee makes himſelfe knowne unto us.

Which

Which Attributes are not qualities in God, but natures. Gods *Wisedome* is God himselfe, and Gods *Power* is God himselfe, &c. Neither are they divers things in God, but they are divers onely in regard of our understanding, and in regard of their different effects, on different objects. God punishing the wicked is the justice of God; God compassionating the miserable is the mercy of God.

Now the Attributes of God, omitting curious divisions, are these.

An Explanation of Gods *Attributes.*

1. He is *a Spirit*, or a spirituall God, *Iohn* 4. 24. therefore abhorres all worship and all duties performed without the influence of the spirit; as to confesse thy sins without shame or sorrow, and to say the Lords Prayer without understanding, to heare the word that thou mayest onely know more, and not that thou mayest bee affected more; oh these carkasses of holy duties are most odious sacrifices before God.

1.

2. He is *a living God*, whereby he liveth of himselfe, and gives life to all

other things. Away then with thy dead heart to this principle of life, to quicken thee, that his almighty power may plucke thee out of thy ſepulchre, unlooſe thy grave-locks that ſo thou maieſt live.

3. 3. Hee is an *infinite God*, whereby he is without limits of being, 2 *Chron.* 6. 18. Horrible then is the leaſt ſinne that ſtrikes an infinite great God, and lamentable is the eſtate of all thoſe with whom this God is angry: thou haſt infinite goodneſſe to forſake thee, and infinite power and wrath to ſet againſt the.

4. 4. Hee is an *Eternall God*, without beginning or end of being, *Pſal.* 80. 1. Great therefore is the folly of thoſe men that preferre a little ſhort pleaſure before this eternall God, that like *Eſau* ſell away an everlaſting inheritance for a little pottage, for a baſe luſt and the pleaſure of it.

5. 5. He is an *all-ſufficient God*, *Gen.* 17. 1. what lacke you therefore, you that would faine have this God and the love of this God, but you are loath

to

to take the paines to finde him, or to bee at coſt to purchaſe him with the loſſe of all? Heeres infinite, eternall, preſent ſweetneſſe, goodneſſe, grace, glory and mercy to bee found in this God. Why poſt you from mountaine to hill, why ſpend you your money, your thoughts, time, endeavours on things that ſatisfie not? Here is thy reſting place. Thy cloathes may warme thee, but they cannot feede thee; thy meate may feede thee, but cannot heale thee; thy Phyſicke may heale thee, but cannot maintaine thee; thy money may maintaine thee, but cannot comfort thee when diſtreſſes of conſcience and anguiſh of heart come upon thee; this God is joy in ſadneſſe, light in darkeneſſe, life in death, heaven in hell. Here is all thine eye ever ſaw, thine heart ever deſired, thy tongue ever asked, thy minde ever conceived. Here is all light in this Sunne, and all water in this Sea, out of whom as out of a chriſtall fountaine thou ſhalt drinke downe all the refined ſweetneſſe of all

Creatures in heaven and earth for ever and ever. All the world is now ſeeking and tyring out themſelves for reſt, here onely it can be found.

6. 6. He is an *omnipotent God*; whereby he can doe what ever he will: yeeld therefore, and ſtand not out in the ſinfull or ſubtle cloſe maintenance of any one ſin againſt this God ſo powerfull who can cruſh thee.

7. 7. Hee is *an all ſeeing God*; Hee knowes what poſſibly can bee or may bee knowne: approve thy ſelfe therefore to this God onely in all thy waies. It's no matter what men ſay, cenſure or thinke of thee. It's no matter what thy fellow Actors on this ſtage of the world imagine. God is the great ſpectator that beholds thee in every place: God is thy ſpye, and takes compleate notice of all the actions of thy life; and they are in print in heaven, which that great ſpectator and Iudge will open at the great day, and reade alowd in the eares of all the world. Feare to ſinne therefore in ſecret, unleſſe thou canſt find out ſome darke

darke hole where the eye of God cannot diſcerne thee. Mourne for thy ſecret neglect of holy duties, mourne for thy ſecret hypocriſie, whoredome, &c. and with ſhame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having ſeene thee hath not damned thee.

8. He is *a True God*; whereby hee meanes to doe as he ſaith. Let every child of God therefore know to his cõfort, that thoſe things which he hath not under feelings, but under a promiſe, ſhall one day bee all made good: and let all wicked men know, what ever threatning God hath denounced, whatſoever arrowes are in the bow-ſtring, will one day fly, and hit and ſtrike deepe, and the longer the Lord is a drawing, the deeper wound will Gods arrow, that is, Gods threatning make. 8.

9. He is *an holy God*: Be not aſhamed therefore of holineſſe, which if it aſcend above the common ſtraine of honeſty, the blind and mad world ac- 9.

counts it madneſſe, if the righteous, that is, thoſe that bee moſt holy bee ſcarcely ſaved, *where ſhall the ungodly, and the ſinner appeare*, 1 *Pet.* 4. 18. Where? Not before Saints and Angels, for holineſſe is their trade; Not before the face of the man Chriſt *Ieſus*, for holineſſe was his *meate and drinke*; Not before the face of a bleſſed God, for holineſſe is his Nature; Not in Heaven, for no uncleane thing crawles there; they ſhall never ſee God, Chriſt, Saints, Angels, or Heaven to their Comfort, that are not holy: weare therefore that as thy crowne now, which will be thy glory in heaven, and if this be to be vile, bee more vile.

10. 10. He is a *juſt and mercifull God*, juſt in himſelfe, and ſo will puniſh all ſin: mercifull in the face of Chriſt, and ſo will puniſh no ſinne. A juſt God againſt an hard-hearted ſinner, a mercifull God towards an humble ſinner. God is not all mercy and no juſtice, all juſtice and no mercy. Submit to him, his mercy embraceth thee. Reſiſt

siſt him, his juſtice purſues thee. When a child of God is humbled indeede, commonly hee makes God a hard-hearted cruell God, loth to helpe; and ſaith, can ſuch a ſinner bee pardoned? a wicked man that was never humbled makes God a God of clouts, one that (howſoever he ſpeakes heavy words, yet he is a mercifull God, and) will not doe as he ſaith, and hee findes i. no difficult worke to beleeve the greateſt ſinne may be pardoned: conceive therefore of him as you have heard.

Glorious in his *Perſons*, which are three; *Father* begetting, *Sonne* begotten, and the *Holy Ghoſt* the third perſon proceeding. Here the *Father* is called the Father of glory, *Eph.* 1. Chriſt is called the Lord of glory, 1 *Cor.* 2. and the Spirit is called the Spirit of Glory, 1 *Pet.* 4. the Father is glorious in his great worke of *Election*; the Sonne is glorious in his worke of *Redemption*; the holy Ghoſt is glorious in his work of *Application*: the Father is glorious in chooſing the Houſe, the Sonne is III.

glorious in buying the Houſe, the Spirit is glorious in dwelling in the Houſe, that is, the heart of a poore loſt ſinner.

IV. Glorious in his *Workes*, in his works of Creation, & in his works of providence and government: wonder therefore that hee ſhould ſo vouchſafe to look upon ſuch wormes, ſuch dunghills, ſuch Lepers as we are, to provide, protect, to ſlay his Sonne, to call, to ſtrive, to waite, to give away himſelfe, and all that he is worth unto us; oh feare this God when you come before him. People come before God in Prayer, as before their fellowes, or as before an Idoll. People tremble not at his voyce in the word. A King or Monarch will bee ſerved in ſtate, yet how rudely, how ſlovenly doe men goeabout every holy duty.

Thus much of the firſt Principall Head, *that there is One moſt glorious God*. Now we are to proceede to the ſecond, viz.

Chap. II.

THat this God made all mankind at firſt in a moſt glorious and happy eſtate like unto himſelfe.

For the opening of which Aſſertion I have choſen this Text, *Eccleſiaſtes 7. 29. God made man righteous.*

Doct. That God made al mankind at firſt in *Adam*, in a moſt glorious, happy, and righteous eſtate; Man when he came firſt out of Gods mint, ſhined moſt glorious. There's a marvellous glory in all Creatures, the ſervants and houſhold ſtuffe of man, therefore there was a greater glory in man himſelfe, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made; and ſaid, *Come, let us make man in our owne Image*; as though all the wiſedome of the Trinity ſhould be ſeene in the creation of man. *Doct.* 1.

Wherein did the glory or bleſſednesſe of man appeare? *Queſt.*

In the impreſſion of Gods Image up- *Anſw.*

upon him, *Gen.* 1. 26. Can there bee any greater glory for a *Joseph*, for a subject, than to be like his Prince?

Quest. What was the image of God?

Answ. The schoolmen and Fathers have many curious, yet some necessary though difficult questions about this. I will omit all theirs, and tell you only what is the Apostles judgement. *Col.* 3. 20. *Ephes.* 4. 23. out of which places this generall description of Gods Image may bee thus gathered.

The Image of God in Man.

" It is mans perfection of holinesse,
" resembling Gods admirable holi-
" nesse, whereby onely man pleased
" God.

For, all other inferiour Creatures did carry the workes and footsteps of Gods power, wisedome, goodnesse, whereby all these Attributes were seene. Now the most perfect Attributes of God, that is, his holinesse, *that* hee would have onely appeare in, and be made manifest by man, his best inferior creature, as a Kings wisedome and bounty appeares in managing the affaires of all his Kingdome; but his Roy-

Royall, Princely, and moſt eminent perfections appeare in the face and diſpoſition of his Son, next under him; But more particularly this Image of God appeared in theſe foure particulars.

1. In mans *underſtanding*: this was like unto Gods. Now Gods image here chiefly conſiſted in this particular, *viz*: As God ſaw himſelfe, and beheld his owne infinite endleſſe glory and excellency; ſo man was privie to Gods excellency, and ſaw God moſt gloriously; as *Moſes*, though a ſinfull man, ſaw him face to face, much more *Adam*, a perfect man, God loving man could doe no leſſe then reveale himſelfe to man. 1.

2. In his *Affections*: the image of God chiefly appeared in two things; 2.

Firſt, As God ſeeing himſelfe, loved himſelfe: So *Adam* ſeeing God loved this God, more then the World, more then himſelfe; as Iron put into the fire ſeemes to be nothing but fire: So *Adam* being beloved of God, was turned into a lumpe of love, to love God

God againe.

Secondly, As God delighted in himselfe, *Prov.* 8: So did *Adam* delight in God, tooke sweete repose in the bosome of God. Mee thinks I see *Adam* wrapt up in continuall extasies in having this God.

3. 3. In *his Will*: the image of God chiefly appeared in two things;

First, As God onely willed himselfe, as his last end: So did *Adam* will God, as his last end, not as man doth now.

Secondly, As God willed nothing but good; So did *Adam* will nothing but good, for Gods Will was his.

4. 4. In *his Life* Gods image did appeare thus: that even as God, if he had assumed mans nature, would have lived outwardly; So did *Adam*: for God would have lived according to his owne Will, Law, and Rule: So did *Adam*. *Adams* body was the Lanthorne through which Holinesse like a lampe burning in his heart shined; this was Gods image; by meanes of which (as it is said in the description) hee pleased

pleaſed God ; ſimilitude being the ground of love : and hence God did moſt dearely love him, and highly honour him to be Lord over al creatures; hence no evill could hurt him ; here was no ſorrow, no ſickneſſe, no teares, no feares, no death, no hell, nor ever ſhould have beene if there hee had ſtood.

Objection. How was this eſtate ours? *Obj.*

Anſw. As *Chriſts* righteouſneſſe is a *Beleevers* by imputation, though hee never performed it himſelfe: So *Adams* righteouſneſſe and image was imputed to us and accounted ours; for *Adam* received our Stock or Patrimony to keepe it for us, and to convey it to us. Hence hee proving Banquerupt, wee loſt it. But we had it in his hands, as an *Orphant* may have a great eſtate left him, though he never receive one penny of it from him that was his *Guardian*, that ſhould have kept it for him, and conveyed it to him. *Anſ.*

Here ſee the horrible nature of Sin, that plucks man downe by the eares from

from his Throne, from his Perfection, though never ſo great. *Adam* might have pleaded for himſelfe, and have ſaid: Although I have ſinned, yet it is but one, and the firſt fault. Lord, behold I am thy firſt borne: Oh pitty my poore Poſterity, who are for ever undone, if thou forgiveſt not. Yet ſee, one ſinne weighs him downe, and all his poſterity (as wee ſhall heare) into eternall ruine.

Vſe 2. Hence learne, how juſtly God may require perfect obedience to all the Law, of every man, and curſe him if he cannot performe it: becauſe man was at firſt made in ſuch a glorious eſtate, wherein hee had power given him to pleaſe God perfectly: God may therefore require this debt of perfect obedience. Now man is broke and in priſon: in Hell muſt he lie for ever, if hee cannot pay juſtice every farthing, becauſe God truſted him with a ſtocke, which if hee had well improved, hee might have payd all.

Vſe 3. See what cauſe every man hath to lament his miſerable eſtate hee is now fallen

fallen into. For beggars children to live Vagrants and poore, is not so lamentable, as for a great Princes children to become such. One never in favour with the Prince grieves not as he doth, that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: he is now a runagate up and down the earth, that was once a Prince, and Lord of all the world. This is one aggravation of the damneds sorrowes; oh the hopes, the meanes, the mercies that once I had! Can these, doe these lament for the losse of their bare hopes and common mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the losse of such speciall high favours, now gone, which once they had. It is said, that those that saw the glory of the first Temple, wept when they saw the glory of the second, and how inferior it was to the first. You that either have the Temple of God begun to bee repaired in you, or not begun at all, O thinke of the Temple burnt, the glory

glory of God now vaniſhed and loſt.

Vſe 4. This ſpeakes comfort to all Gods people. If all *Adams* poſterity were perfectly righteous in him, then thou that art of the blood Royall, and in Chriſt, art perfectly righteous in him much more, in aſmuch as the righteouſneſſe of the ſecond *Adam* exceedes the firſt, ſo art thou more happy, more holy in the ſecond *Adam*, then ever the firſt in himſelfe was; hee might loſe all his Righteouſneſſe, but the ſecond *Adam* cannot, hath not; ſo that if Chriſt may bee damned, then thou mayeſt, elſe not.

Vſe 5. This likewiſe reprooveth three ſorts of people.

A threefold reprehenſion. 1. Such as are aſhamed of holineſſe. Lord, what times are wee fallen into now. The image of God, which was once mens glory, is now their ſhame; and ſinne, which is mens ſhame, is now their glory. The world hath raiſed up many falſe reports of holy courſes, calling it folly and preciſeneſſe, pride, hypocriſie, and that what-

whatsoever shews men may make they are as bad as the worst, if their sins were writ in their foreheads. Hence it commeth to passe that many a man, who is almost perswaded to be a new man and to turne over a new leafe, dares not, will not, for shame of the world, enter upon religious courses. What wil they think of me then (saith he?) men are ashamed to refuse to drink healths, and hence maintaine them lawfull. Our gallants are ashamed to stay a mile behind the fashion: hence they will defend open and naked breasts and strange aparrell as things comly; O time-servers! that have some conscience to desire to be honest & to be reputed so, yet conforme themselves to all companies; if they heare others sweare, they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and wee must not cast pearles before swine, but the bottom of the businesse is, they are ashamed to be holy. O fearefull! Is it a shame to bee like God? O sinnefull

wretches. It's a credit to be any thing but Religious, and with many Religion is a ſhame. I wonder with what face thou dareſt pray, or with what looke thou wilt behold the Lord of Glory at the laſt day, who art aſhamed of him now, that will bee admired of all men, angells and devils then. Doſt thou looke for wages from Chriſt, that art aſhamed to owne Chriſt, or to weare his livery?

2. It reproves them that hate holineſſe, which is more then to be aſhamed of it.

3. It reproves them that content themſelves with a certaine meaſure of holineſſe. Perfect holineſſe was *Adams* image whereby he pleaſed God, and ſhall a little holineſſe content thee?

Men that content thẽſelves with a certaine meaſure of holines and go no further.

Now there are theſe three ſorts of them.

1. *The Formaliſt*, who contents himſelfe with ſome holineſſe, as much as will credit him.

1.

The forme and name of Religion is *honos*, honour ſometimes; but the power

power and practiſe of it, is *onus*, a burden: hence hee would have men take up the firſt, and ſhake off the ſecond. And indeede moſt men take up this courſe, if they ſhould have no goodneſſe, they ſhould be the ſhame, ſcorne, and table-talke of the times; therefore every man will, for his honours ſake, have his forme. Now this forme is according to the mould wherin heis caſt: if his acquaintance be but civill, hee will be like them; if they be more exact, as *to pray, reade, conferre*, hee will not ſtay one inch behind them. If to bee better then his companions, to beare the bell before them will credit him, hee will bee ſo what ever it coſt him; but yet he never will be ſo exact in his courſe as to bee hated for it, unleſſe hee perceives the hatred hee contracts from ſome men ſhall be recompenced with the more love and credit by other men. He diſguiſeth himſelfe according to the places, or company he comes into. King *Joaſh* was a good man ſo long as *Jehoiada* the Prieſt lived. If a little Religion will

ſerve to credit men, that ſhall ſerve for that time; if more in an other place, you ſhall then have them cõmending good men, good ſervants, good books, & drop forth two or three good ſentences; what wil they think of him then? They cover themſelves over with theſe Fig-leaves of cõmon honeſty to cõver their nakednes, they baite all their courſes over with honeſty, that they may catch, for they fiſh only for credit.

One may trap theſe people thus: Follow them in their private houſes, there is *worldlineſſe, paſsion, raging*, & to their private chambers, there they ordinarily neglect or ſhuffle over duties to their private vaine thoughts. In this Tyring houſe you ſhal thẽ ſee theſe ſtage players, their ſhop-windowes are ſhut, here no honeſty is to be ſeen ſcarce, becauſe their gaine, their reſpect comes not in at this doore where none beholds thẽ: Let either Miniſter or any faithfull friend ſearch, try, diſcover, accuſe and condemne theſe men, as rotten (though gilded) poſts, as unſound, hollow-hearted wretches, their hearts will ſwell like

like toades, & hiſſe like ſnakes, & barke like dogs againſt them that thus cenſure them, becauſe they rob them of their God they ſerved, their gaine is gone.

2. *The guilty ſelfe-condemned ſinner*, that goes further then the Formaliſt, and contents himſelfe with ſo much helpe, as will quit him, and hence all the Heathen have had ſome Religion, becauſe they had ſome conſcience to trouble them. This man, if he hath lived in foule ſinnes, and begins to bee wrackt and troubled for them, he will then confeſſe and forſake thoſe roaring ſinnes; but how? as a dog doth his meate, not becauſe he hates his carrion, but becauſe he feares the cudgell; hee performes holy duties, not becauſe he will uſe them, but becauſe hee muſt uſe them, there is no quiet elſe. If conſcience be ſtill, he omits duties: if conſcience cry and ſtirre, hee falls to duties; and ſo hath his good moode as conſcience hath his fits. They boaſt and crow over hypocrits, becauſe the holineſſe they have is not a bare ſhew; no, but it is to ſtop thy conſcience, Rom. 2.12

and onely to quiet the clamors of that. Thou onely doſt bribe, and ſo quiet thy Bailiffe, thy conſcience, by thy praying, by thy ſorrowing, &c. but God thy Iudge hath heavie things to lay to thy charge, before whom thou ſhalt ſhortly with ſorrow appeare.

III. *The pinching devout hypocrite*, that being purſued with the feare of Hell, goes further, and labours for juſt ſo much holineſſe as will ſave him onely, and goe to heaven at laſt. Hence the young man in the Goſpel came with that great queſtion to Chriſt, which many unſound hearts come with to Miniſters now, *what he ſhould doe to inherit eternall life*. Theſe people ſet up ſuch a man in their thoughts to bee a very honeſt man, and one doubtleſſe that ſhall be ſaved, and hence they will take him to bee their Copy and Sampler, and labour to doe as he doth, and to live juſt as he lives, and to hold opinions as he holds, and ſo hope to bee ſaved. They wil aske very inquiſitively what is the leaſt meaſure of grace, and the leaſt graine of faith, and the beſt ſer-

ſermons are not ſuch as humble them moſt, but ſuch as flatter them, beſt; wherein they may heare how well good deſires are accepted of by God; which if they heare to bee of that vertue to ſave them, God ſhall be ſerved onely with good deſires, and the Devill in deede all their life time.

Thus they pinch God; they labour not after ſo much holineſſe as will honour Chriſt, but after juſt ſo much as will beare their charges to heaven, and ſave themſelves. For this is one of the greateſt differences betwixt a child of God and an hypocrite. In their obedience, the one takes up duties out of love to Chriſt, to have him, & hence mournes daily, becauſe Chriſt is no greater gainer by him: the other out of love to himſelfe, meerely to ſave his owne ſoule; and hence mournes for his ſins, becauſe they may damne him, Remember that place therfore, 1 *Cor.* 15. *vlt.*

Laſtly, labour to get this image of God renewed againe. Honeſt men will labour to pay their debts; this is *Vſe 6.*

Gods debt. How doe men labour to be in the faſhion; better to bee out of the world, then out of the faſhion. To be like God is heavens faſhion, Angels faſhion, and it will bee in faſhion one day, when the Lord Ieſus ſhall appeare. Then if thou haſt the ſuperſcription and image of the devill, and not the image of God upon thee, God nor Chriſt will never owne thee at that day. Labour therefore firſt to to have it againe of him, and Satan waſht out, ſeeke not, as many doe, to purchaſe ſuch and ſuch a grace firſt: but

How to gaine the image of God.

1. Labour to mortifie and ſubdue that ſinne, which is oppoſite in thine heart to that grace. Firſt put off the old man, *Ephe.* 4. and then put on the new.

2. Labour for a melting tender heart for the leaſt ſinne. Gold is then onely fit to receive the impreſſion, when it is tender and it is melted; when thine heart is heated therefore at a ſermon, cry out, Lord now ſtrike, now imprint thine image upon me.

Rom. 6.7.

3 La-

3. Labour to ſee the Lord Ieſus in his glory. For as wicked men looking upon the evill example of great ones in the world, that will beare them out, grow like them in villany: ſo the very beholding the glorious grace in Chriſt, this great Lord of glory, transformeth men into his image, 2 *Cor.* 3. 17, 18. As the glaſſe ſet full againſt the ſunne receives not onely the beames, as all other darke bodies doe, but the image of the ſunne: ſo the underſtanding with open face beholding Chriſt, is turned into the image and likeneſſe of Chriſt. Men now adaies looke onely to the beſt mens lives, and ſee how they walke, and ſo they reſt here; Oh looke higher to this bleſſed face of God in Chriſt, as thine owne, as the application of the ſeale to the waxe imprints the image: ſo to view the grace of Chriſt, as all thine, imprints the ſame image ſtrongly on the ſoule. I come now to the 3. Principall Head, in order, which I ſhall inſiſt upon, out of *Rom.* 3. 23. *All have ſinned, and are deprived of the glory of God.* Whence obſerve,

CHAP.

Chap. III.

THat all mankind is fallen by ſinne, from that glorious eſtate hee was made in, into a moſt woefull and miſerable condition, the devill abuſing the Serpent, and man abuſing his owne freewill, overthrew *Adam*, and in him all his poſterity by ſinne, *Gen.* 3.1, 2, 3, &c.

Now mans miſery appeares in theſe two things.

1. His miſery in regard of ſinne.
2. His miſery in regard of the conſequents of ſinne.

Mans miſery in regard of ſinne.

1. His miſery in regard of ſinne, appeares in theſe particulars.

1. Every man living is borne guilty of *Adams* ſin. Now the juſtice & equity of God in laying this ſinne to every mans charge, though none of *Adams* poſterity perſonally committed it, it may appeare thus.

1. For firſt, If *Adam* ſtanding, all mankind

kind had ſtood; then it is equall that he falling all his poſterity ſhould fall. All our eſtates were ventured in this ſhip: therefore, if we ſhould have been partakers of his gaines, if hee had continued ſafe, ſo its fit we ſhould be partakers of his loſſe too.

But ſecondly, we were all in *Adam*, as a whole countrey in a Parliament-man, the whole countrey doth what he doth; And although wee made no particular choyce of *Adam* to ſtand for us, yet the Lord made it for us; who being goodneſſe it ſelfe, beares more good will to man, then he can or could to himſelfe, and beeing wiſedome it ſelfe, made the wiſeſt choice, and tooke the wiſeſt courſe for the good of man; For this made moſt for mens ſafety and quiet; for if hee had ſtood, all feare of loſing our happy eſtate had vaniſh'd; whereas, if every man had beene left to ſtand or fall for himſelfe, a man would ever have beene in feare of falling. And againe, this was the ſure way to have all mens eſtates preſerved, for having the charge of all the 2.

the eſtates of all men, that ever ſhould be in the world, he was the more preſſed to looke the more about him, and ſo to be more watchfull, that hee bee not robbed, and ſo undoe and procure the curſes of ſo many thouſands againſt him. *Adam* was the Head of mankind, and all mankind naturally are members of that head: and if the head invent and plot treaſon, and the head practiſe treaſon againſt the King or ſtate, the whole body is found guilty, and the whole body muſt needes ſuffer. *Adam* was the poiſoned roote and ciſterne of all mankind, now the branches and ſtreames being in the root and ſpring originally, they therefore are tainted with the ſame poyſon, their Principles. If theſe things ſatisfie not, God hath a day comming wherein he will reveale his owne righteous proceedings before men and Angels. *Rom.* 2. 4.

Vſe. Oh that men would conſider this ſinne, and that the conſideration of it could humble peoples hearts. If any mourne for ſinne, it is for the moſt part for

for other foule actuall ſinnes, few for this ſinne, that firſt made the breach and began the controverſie betwixt God and man. Next unto the ſinne againſt the Holy Ghoſt, and contempt of the Goſpel, it's the greateſt ſinne that cryeth lowdeſt in Gods eares for vengeance day and night againſt a world of men. For now mens ſinnes are againſt God in their baſe and low eſtates; but this ſinne was committed againſt *Jehovah*, when hee was at the top of his preferment. Rebellion of a Traytor on a dunghill is not ſo great as of a Favorite in the Court. Little ſinnes againſt light are made horrible: no ſinne by any man committed was ever againſt ſo much light as *Adam* had. This ſin was the firſt that ever diſpleaſed God. Drunkenneſſe deprives God of the glory of ſobriety; whoring of chaſtity, &c. but this ſin darkens the very ſunne, defaces all the Image of God, the glory of man, and the glory of God in man; this is the firſt ſin that ever did thee a miſchiefe. This ſinne like a great Captaine hath gathered

The horrible nature of the firſt ſinne.

gathered together al theſe troopes and ſwarmes of ſins that now take hold upon thee. Thanke this ſinne for an hard heart, thou ſo much complaineſt of: thanke this ſinne for that helliſh darkeneſſe that overſpreads thee. This hath raiſed Satan, Death, Judgement, Hell and Heaven againſt thee. Beſides this, O conſider thoſe fearefull ſinnes that are packt up in this ſinne, that is,

The hainouſneſſe of *Adams* ſinne.

1. Fearefull *Apoſtacie* from God like a Devill.

2. Horrible *Rebellion* againſt God in joyning ſides with the Devill, and taking Gods greateſt enemies part againſt God.

3. Horrible *unbeliefe* in ſuſpecting Gods threats to be true.

4. Horrible *Blaſphemy* in conceiving the Devill, Gods enemy and mans murderer, to be more true in his Temptations, then God in his threatning.

5. Horrible *pride* in thinking to make this ſin of eating the forbidden fruit, to bee a ſtep and a ſtayre to riſe higher, and to be like God himſelfe.

6. Feare-

6. Fearefull *Contempt of God*, making bold to ruſh upon the ſword of the threatning ſecretly, not fearing the plague denounced. 6.

7. Horrible *vnthankfulneſſe*, when God had given him all but one tree, and yet *that* he muſt be fingering. 7.

8. Horrible *theft*, in taking that which was none of his owne. 8.

9. Horrible *Idolatry*, in doting upon, and loving the Creature more then God. 9.

You therefore that now ſay no man can ſay black is your eye, you have lived civilly all your dayes, looke upon this one grievous ſinne, take a full view of it, which thou haſt never ſhed one teare for as yet, and ſee thy miſery by it, and wonder at Gods patience. He hath ſpared thee who waſt borne branded with it, and haſt lived guilty of it, and muſt periſh for ever for it, if the Lord from Heaven pitty thee not.

Secondly dead in ſinne,

But here is not all, conſider ſecondly, Every man is borne ſtarke dead in ſin, *Epheſ* 2.1. he is borne empty of every inward principle of life, voide of all graces,

graces, and hath no more good in him (whatſoever hee thinkes,) then a dead carrion hath. And hence hee is under the power of ſinne, as a dead man is under the power of death, and cannot peforme any act of life: their bodies are living coffines to carry a dead ſoule up and downe in.

Beſt actions of the wicked, how ſinfull.

'Tis true (I confeſſe) many wicked men doe many good actions, as praying, almeſdeedes, &c. but it is not from any inward, principle of life: Externall motives like plũmets on a dead yet artificiall clock, ſet them a running. *Jehu* was zealous, but it was only for a kingdome: the Phariſees gave alms only to be ſeene of men. If one write a Will with a dead mans hand deceaſed, that will can hold no Law, it was not his Will, becauſe it was not writ by him, by any inward principle of life of his owne. Pride makes a man preach, pride makes a man propheſie & pray ſome times. Self-love ſtirs up ſtrange deſires ſometimes, ſo that we may ſay, this is none of Gods Act by his grace in the ſoule, but Pride and ſelfe-love. Bring

a

a dead man to the fire, and chafe him, and rubbe him, you may produce ſome heate by this externall working upon him: but take him from the fire againe, and he is ſoone cold: ſo many a man that lives under a ſound Miniſter, under the laſhes and knockes of a chiding, ſtriving conſcience, hath ſome heat in him, ſome affections, ſome feares, ſome deſires, ſome ſorrowes ſtirred, yet take him from the Miniſter, and his chafing conſcience, he growes cold againe preſently, becauſe hee wants an inward principle of life.

Vſe.2. Which point might make us to take up a bitter lamentation for every naturall man. It is ſaid, *Exod.* 12.30. that there was a great cry in *Egypt*, for there was not an houſe wherein there was not one found dead. Oh Lord, in ſome townes and families what a world of theſe are there? Dead Husband, dead wife, dead ſervants, dead children, walking (as Fame faith ſome men do after their death) up and downe with their ſinnes, as namely their grave-cloathes about them, and God onely knowes

whether ever they ſhall live againe or not. How doe men lament the loſſe of their dead friends! O thou haſt a precious ſoule in thy boſome ſtarke dead, therefore lament thine eſtate, and conſider it ſeriouſly.

How every Naturall man, is dead while he lives.

Firſt, a dead man cannot ſtirre nor offer to ſtirre. A wicked man cannot ſpeake or doe any good action, if heaven it ſelfe did lie at ſtake for doing of it, nor offer to ſhake off his ſinnes, nor thinke one good thought. Indeede he may ſpeake and thinke of good things, but he cannot have good ſpeeches, nor good thoughts; as an holy man may thinke of evill things, as of the ſinnes of the times, yet the thought of thoſe evill things is good, not evil, ſo *è contra*.

2. Secondly, A dead man feares no dangers, though never ſo great, though never ſo neare. Let Miniſters bring a naturall man tidings of the approach of the devouring plagues of God denounced, he feares them not.

3. Thirdly, A dead man cannot bee drawne to accept of the beſt offers. Let

Let Christ come out of Heaven and fall about the necke of a naturall man, and with teares in his eyes beseech him to take his blood himselfe, his Kingdome, he cannot receive this offer.

Fourthly, A dead man is starke blind and can see nothing, and starke deafe and heares nothing, hee cannot tast any thing: so a naturall man is starke blind, he sees no God, no Christ, no wrath of the Almighty, no glory of Heaven. Hee heares the voyce of a man, but hee heares not the voyce of God in a Sermon; he savoreth not the things of Gods Spirit. 4. Mat. 23. 37. 38.

Fiftly, A dead man is senseleſſe, and feeles nothing: so, cast mountaines of sinne upon a wicked man, he feeles no hurt, untill the flames of hell breake out upon him. 5.

Sixtly, A dead man is a speechleſſe man, he cannot speake unleſſe it be like a parret. 6.

Seventhly, He is a breathleſſe man, so a naturall man may say a Prayer, or devise a prayer out of his memory and 7.

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wit, or he may have a few ſhort-winded wiſhes; but to powre out his ſoule in prayer, in the boſome of God, with groanes unutterable he cannot. I wonder not to ſee ſo many families without family prayer; Why? They are dead men, and lie rotting in their ſinnes.

8. Eightly. A dead man hath loſt all beauty: So a meere naturall man hath loſt all glory. He is an vgly creature in the ſight of God, good men and Angels, and ſhall one day be an abhorring to all fleſh.

9. Ninthly. A dead man hath his wormes gnawing him. So naturall men have the worme of conſcience breeding now, which will be gnawing them ſhortly.

10. Laſtly. Dead men want nothing but caſting into the grave. So there wants nothing but caſting into Hel for a naturall man. So that as *Abraham* loved *Sarah* well while living, yet when ſhee was dead, he ſeekes for a burying place for her to carry her out of his ſight: ſo God may let ſome fearefull judgement looſe, and ſay to it, take this dead

ſoule

ſoule out of my ſight, &c. It was a wonder that *Lazarus*, though lying but foure dayes in the grave, ſhould live againe: O wonder thou, that ever God ſhould let thee live, that haſt been rotting in thy ſinne 20. 30. perhaps 60. yeares together.

III. Every naturall man and woman is borne full of all ſin, *Rom.* 1. 29. as full as a Toade is full of poiſon, as full as ever his skin can hold; Mind, Will, Eyes, Mouth, every limbe of his body, & every piece of his ſoule is full of ſin; their hearts are bundles of ſinne: hence *Solomon* ſaith, *fooliſhneſſe is bound up in the heart of a child*; whole treaſures of ſinne, *An evill man* (ſaith Chriſt) *out of the evill treaſure of his heart, bringeth forth evill things*; nay raging ſeas of ſinne, *Iſaiah* 20. nay worlds of ſinne, *Jam.* 3. 6. *The tongue is a world of miſchiefe*; what is the heart then? for out of the abundance of the heart the tongue ſpeaketh: ſo that looke about thee and ſee, what ever ſinne is broached and runnes out of any mans heart into his life through the whole world,

Fulneſſe of ſinne.

all thoſe ſinnes are in thine heart, thy minde is a neſt of all the foule opinions, hereſies that ever were vented by any man, thy heart is a ſtinking ſinkhole of all Atheiſme, Sodomy, Blaſphemy, Murther, Whoredome, Adultery, Witchcraft, Buggery; ſo that if thou hadſt any good thing in thee, it is but as a drop of Roſewater in a bowle of poiſon, where fallen, it is all corrupted.

It is true, thou feeleſt not all theſe things ſtirring in thee, at one time, no more then *Hazael* thought he was or ſhould be ſuch a bloodſucker, that he asked the Propher *Eliſhah* if he were a dog; but they are in thee like a neſt of ſnakes in an old hedge. It is true, although they breake not out into the life, but they are there as a filthy puddle in a barrell, which runnes not out, becauſe thou happly wanteſt the temptation or occaſion to broach and tappe thine heart, or becauſe of Gods reſtraining grace by feare and ſhame, education, good company, thou art reſtrained and builded up: and therfore

fore when one came to comfort that famous picture, patterne and monument of Gods juſtice by ſeven yeares horrour and greivous diſtreſſe of conſcience: when one told him he never had committed ſuch ſinnes as *Manaſſes*, and therefore hee was not the greateſt ſinner ſince the Creation, as he conceived; he replied, that hee ſhould have beene worſe then ever *Manaſſes* was if hee had lived in his time, and beene on his throne.

Maſter *Bradford* would never looke upon any ones lewd life with one eye, but he would preſently returne within his owne breaſt with the other eye, and ſay, in this my vile heart remaines that ſinne, which without ſpeciall grace I ſhould have committed as well as hee. O me thinks this might pull downe mens proud conceits of themſelves, eſpecially ſuch as beare up and comfort themſelves in their ſmooth, honeſt, civill life, ſuch as through education have beene waſhed from all foule ſinnes, they were never tainted with whoredome, ſwearing,

drunkenneſſe, prophaneneſſe; and here they thinke themſelves ſo ſafe, that God cannot find in his heart to have a thought of damning them.

Oh conſider of this point, which may make thee pull thine haire from thine head, & turn thy cloathes to ſackcloth, & run up & down with amazement & palenes in thy face, and horrour in thy cõſcience, & teares in thine eyes. What though thy life be ſmooth, what though thy outſide, thy ſepulcher be painted; oh thou art full of rottenneſſe of al ſin within. Guilty, not before men, as the ſins of thy life make thee, but before God, of all the ſins that ſwarme & roare in the whole world at this day, for God looks to the heart, guilty therfore thou art of heart-whordom, heart-ſodomy, heart-blaſphemy, heart-drunkennes, heart-buggery, heart-oppreſſiõ, heart-idolatry, & theſe are the ſins that terribly provoke the wrath of almighty God againſt thee, *Iſa.* 57.16. for the iniquity of his covetouſnes (ſaith our Tranſlation,) I ſmote him, but the Hebrew renders it better, for the iniquitie

of

of his conſcience (which is the ſin of the heart & nature,) I ſmote him. As a King is angry and muſters up his army againſt Rebels, not onely which brings his ſouldiers out to fight, but who keepes ſouldiers in their trenches ready for to fight. Theſe ſinnes of thine heart are all ready armed to fight againſt God at the watchword or alarum of any temptation. Nay I dare affirme, & will prove it, that theſe ſins provoke God to anger, & are as bad, if not worſe, then the ſinnes of thy life. for

Sinnes of the heart worſe then the ſinnes of the life.

1. The ſin of thine heart or nature, its the cauſe, the wombe that conteines, breeds, brings forth, ſuckles all the bitter, all the troope of ſins that are in the life, and therfore giving life and being to all other, its the greateſt ſinne. 1.

2. Sinne is more abundantly in the heart then in the life. An actuall ſinne is but a little breach made by the ſea of ſinne in thine heart, where all ſinne, all poiſon is met & mingled together. Every actuall ſinne is but as a ſhred broken off from that great bottome of ſinne in the heart, and hence Chriſt 2.

ſaith

ſaith, *out of the abundance of the heart the mouth ſpeaketh, and out of the evill treaſure of the heart wee bring forth evill things.* A mans ſpending mony (I meane ſinne) in the life, is nothing to his treaſure of ſinne in the heart.

3. 3. Sinne is continually in the heart. Actuall ſinnes of the life fly out like ſparkes and vaniſh, but this brand is alwaies glowing within: the toade ſpits poyſon ſometimes, but it retaines and keepes a poyſonfull nature alwaies. Hence the Apoſtle, *Romans* 7. calls it *ſinne that dwells in me*, that is, which alwaies lives & remaines in me. So that in regard of the ſinnes of thy heart thou doſt rend in peeces and breake, 1. all the lawes of God. 2. at one clap, 3. every moment of thy life. Oh! mee thinks the thought of this might rend an heart of Rock in peeces, to thinke I am alwaies grieving God, at all times, whatſoever I doe.

4. 4. Actuall ſinnes are onely in the life and outward porch; ſinnes of the heart are within the inward houſe.

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An enemy within the City is worſe then many without; A traytor on the throne is worſe then a traytor in the open field. The Head is Chriſts Throne. A ſwine in the beſt roome is worſe then in the outward houſe. More I might ſay, but thus you ſee, ſinnes of the life are not ſo bad, nor provoke Gods wrath ſo fiercely againſt thee, as the ſinnes of thine heart. Mourne therefore not ſo much, that thou haſt not beene ſo bad as others are, but look upon thy blacke feet, looke within thine owne heart, and lament that in regard of the ſins there thou art ſo bad as any, mourn not ſo much meerly that thou haſt ſinned; as that thou haſt a nature ſo ſinfull, that its thy nature to be proud, & thy nature to be vaine, &c. and loath not only thy ſins, but thy ſelf for ſin, being brimful of unrighteouſneſſe. But here is not all, conſider fourthly.

4. *That whatever a naturall man doth is ſinne*: as the inſide is full, ſo the outſide is nothing elſe but ſinne, at leaſt in the ſight of an holy God, though not in the ſight of blind ſinfull men, *Luke* 16.

4. Every action is ſinfull as comming from a Naturall Man.

16. 15. Indeede hee may doe many things, which for the matter of them are good, as he may *give almes, pray, faſt, come to Church,* but as they come from him they are ſinne; as a man may ſpeake good words, but we cannot endure to heare him ſpeake becauſe of his ſtinking breath which defiles them: ſome actions indeed from their general nature are indifferent, for all indifferences lye in generalls; but every deliberate action conſidered in *Individuo*, with all his circumſtances, as time, place, motive, end, &c. is either morally good, or morally evill, as may be proved eaſily; morally good in good men, morally evill in unregenerate and bad men; For let us ſee particular actions of wicked men.

1. 1. All their thoughts are onely evill, and that continually, *Gen.* 6. 5.

2. 2. All their words are ſinnes, *Pſal.* 50. 16. *Rom.* 3. 13. their mouthes are open Sepulchers which ſmell filthy when they be opened.

3. 3. All their civill actions are ſin, as their eating, drinking, buying, ſelling, ſleeping and ploughing, *Prov.* 21. 4.

4. All

4. All their religious actions are sinnes, as comming to Church, *Isay* 13. 14. Praying. *Prov.* 15. 8. 9. 28. 9. Fasting and mourning, roare and cry out of thy self till doomes day, they are sins, *Is.* 58. 4.

5. All their most zealous actions are sinnes, as *Iehu* who killed all *Baals* Priests; and because the action outwardly and materially was good, therfore God rewarded him with temporall favours; but because hee had a hawkes eye to get and settle a kingdome to himselfe by this meanes, and so was theologically evill, therefore God threatens to bee revenged upon him. 2 *King.* 10. 5.

6. Their wisedome is sinne. Oh, men are often commended for their wisedome, wit, and parts, yet those wits, and that wisedome of theirs is sinne, *Romans* 8. *The wisedome of the flesh is enmity against God.* 6.

Thus, all they have or doe are sins; For, how can he doe any good action whose person is filthy? A corrupt tree cannot bring forth good fruit; thou art out of Christ, therefore all thy

thy good things, all thy kindneſſes done unto the Lord & for the Lord, as thou thinkeſt, are moſt odious to him. Let a woman ſeeke to give all the content to her Husband that may be, not out of any love to him, but only out of love to another man, he abhorres all that ſhee doth. Every wicked man wants an inward principle of love to God and Chriſt, and therefore, though hee ſeekes to honour God never ſo much, all that hee doth being done out of love to himſelfe, God abhorres all that he performes. All the good things a wicked man doth, are for himſelfe, either for ſelfe-credit, or ſelfe-eaſe, or ſelfe-contentment, or ſelfe-ſafety: Hee ſleepes, prayes, heares, ſpeakes, profeſſeth for himſelfe alone, hence, acting alwaies for himſelfe, he committeth the higheſt degree of idolatry, hee plucks God out of his throne, and makes himſelfe a God, becauſe hee makes himſelfe his laſt end in every Action; for a man puts himſelfe in the roome of God aſwell by making himſelfe his *finis ultimus*,

ultimus, as if he ſhould make himſelfe *primum principium*. Sin is a forſaking or departing from God. Now every naturall man remaining alwaies in a ſtate of ſeparation from God, becauſe hee alwaies wants the bond of union which is faith, is alwaies ſinning, Gods curſe lyes upon him, therefore hee brings out nothing but briers and thornes. Ier. 20. 13. Deut. 28.

Obiect. But thou wilt ſay, if our praying and hearing bee ſinne, why ſhould wee doe theſe duties? wee muſt not ſinne. *Obj.*

Anſw. 1. Good duties are good in themſelves, although comming from thy vile heart they are ſinnes. *Anſw.* Why good duties muſt bee performed though we ſin in doing them.

2. They are leſſe ſins to doe them, then to omit them; therefore if thou wilt goe to hell, goe in the faireſt path thou canſt in thither.

3. Venture and try, it may be God may heare, not for thy prayers ſake, but for his names ſake. The *unjuſt Iudge* holpe the *poore widdow*, not becauſe he loved her or her ſuite, but becauſe of her *importunity*; and ſo bee ſure thou ſhalt

ſhalt have nothing if thou doſt not ſeeke: what though thou beeſt *a dog*, yet thou art alive, and art for, the preſent, under the Table. Catch not at Chriſt, ſnatch not at his bread, but waite till God give thee him; it may be thou maieſt have him one day. Oh wonder then at Gods patience, that thou liveſt one day longer, who haſt all thy life-time like a filthy toade ſpit thy venome in the face of God; that hee hath never beene quiet for thee: oh looke upon that blacke bill, that will one day be put in againſt thee, at the great day of account, where thou muſt anſwer with flames of fire about thine eares, not onely for thy drunkenneſſe, thy bloudy oathes, and whoring, but for all the actions of thy ſhort life, and juſt ſo many actions ſo many ſins.

Thou haſt painted thy face over now with good dueties, and good deſires; and a little honeſty amongſt ſome men, is of that worth and rarity, that they thinke God is beholding to them, if hee can get any good action from them. But when thy painted

ted face ſhall bee brought before the fire of Gods wrath, then thy vileneſſe ſhall appeare before men and Angels. Oh know it, that as thou doſt nothing elſe but ſinne, ſo God heapes up wrath againſt the dreadfull day of wrath.

Thus much for mans miſery in regard of ſinne.

Now followeth his miſery in regard of the conſequents or miſeries that follow upon ſinne. And theſe are,

1. *Preſent.*
2. *Future.*

Mans preſent miſeries.

Firſt, Mans preſent miſeries, that already lie on him for ſinne, are theſe ſeven, that is;

I.

Firſt, God *is his dreadfull enemy, Pſal.* 5. 5.

Queſt. How may one know another to be his enemy?

Anſ. 1. By their lookes. 2. By their threats. 3. By their blowes. So God,

1. Hides his face from every naturall man, and will not looke upon him, *Iſay* 59. 2.

2. God threatens, nay curseth every naturall man, *Gal.*3.10.

3. God gives them heavie bloudie lashes on their soules and bodies.

Never tell me therefore, that God blesseth thee in thine outward estate; no greater signe of Gods wrath, then for the Lord to give thee thy swinge, as a Father never lookes after a desperate Sonne, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in Heaven and Earth.

II. Secondly, *God hath forsaken them, and they have lost God*, *Ephes.*2.12. It's said, that in the grievous famine of *Samaria*, *Doves dung* was sold at a large price, Isai.55.6. because they wanted bread. Oh! men live and pine away without God, without bread, and therefore the dung of worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favour of God, and the speciall protection of God, and the government of God. *Caines* punishment lyes upon thee in thy naturall estate, thou art a *Runagate* from the face

face of God, and from his face thou art hid. Many have growne madde to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This losse made *Saul* cry out in distres of conscience. 1 *Sam.* 28. 15. The Philistians make war against me, *and God is departed from mee*; the losse of the sweetnesse of whose presence, for a little while onely, made the Lord Iesus himselfe cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse that canst not mourne for his absence so long. The damned in hell have lost God, and know it, and so the plague of desperate horrour lyeth upon them; thou hast lost God here, but knowest it not, and the plague of an hard heart lyeth upon thee, that thou canst not mourne for this losse,

III. Thirdly, They are condemned men, cõdemned in the court of Gods justice, by the law which cryes *treason, treason*, against the most high God, & condemned by justice & mercy by the Gospel,

which cryes murder murder againſt the ſonne of God, *Iohn* 3. 18. ſo that every naturall man is damned in Heaven, and damned on earth. God is thy all-ſeeing terrible Iudge: Conſcience is thine accuſer; an heavie witneſſe: His word is thy Iayle: thy luſts are thy Fetters: In this Bible is pronounced and writ thy doome, thy ſentence: Death is thy hangman, and that fire that ſhall never goe out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heede and get a pardon before the day of execution come.

IIII. Fourthly, being condemned take him Iaylor, *hee is a bondſlave to Satan, Eph.* 2. 3. for, *his ſervants ye are whom ye obey*, ſaith Chriſt. Now every naturall man doth the Devills drudgery, and carryes the Devills pack, and howſoever he ſaith hee defyeth the devill, yet hee ſinnes, and ſo doth his worke. Satan hath overcome and conquered all men in *Adam*, and therefore, under his bondage and dominion. And though he cannot compell a man to ſin againſt

Act. 28. 21

againſt his will, yet he hath, 1 Power.

Firſt, to preſent and allure a mans heart by a ſinfull temptation. 1.

Secondly, to follow him with it, if at firſt he be ſomething ſhie of it. 2.

Thirdly to diſquiet and wrack him if he will not yeeld, as might be made to appeare in many inſtances. 3.

Fourthly, beſides hee knowes mens humours, as poore wandering beggerly gentlemen doe their friends, in neceſſity (yet in ſeeming courteſie) hee viſits and applyes himſelfe unto them, and ſo gaines them as his owne. Oh he is in a fearefull ſlavery who is under Satans dominion, who is; 4.

Mans fearefull ſlavery under Sathan.

1. A *ſecret enemy* to thee. 1.

2. A *deceitfull enemy* to thee, that will make a man beleeve (as hee did *Evah*) even in her integrity, that he is in a faire way, yet moſt miſerable. 2.

3. He is a *cruell enemy* or Lord over them that be his ſlaues, 2 *Cor.* 4. 3. he gaggs them, ſo that they cannot ſpeake, as that man that had a *dumbe devill*, neither for God, nor to God in prayer; he ſtarves them, ſo as no ſermon 3.

mon ſhall ever doe them good; hee robs them of all they get in Gods ordinances, within three houres after the market, the ſermon is ended.

4. He is a *ſtrong enemy*, *Luke* 11. 21. So that if all the devills in hell are able to keepe men from comming out of their ſinnes, he will: ſo ſtrong an enemy, that he keepes men from ſo much as ſighing or groaning under their burthens and bondage, *Luke* 11. 21. *When the ſtrong man keepes the palace, his goods are in peace.*

V. Fifthly, *He is caſt into utter darkenes*, as cruell Iaylors put their priſoners into the worſt dungeons; ſo Sathan doth naturall men, 2 *Cor.* 4. 3, 4. they ſee no God, no Chriſt, they ſee not the happineſſe of the Saints in light, they ſee not theſe dreadfull torments that ſhould now in this day of grace awaken them and humble them. Oh thoſe by-paths which thouſands wander from God in, they have no lamp to their feete to ſhew them where they erre. Thou that art in thy naturall eſtate art borne blind, and the devill

1 Pet. 2. 9.

hath

hath blinded thine eyes more by ſin, and God in juſtice hath blinded them worſe for ſinne, ſo that thou art in a corner of hell, becauſe thou art in utter darkeneſſe, where thou haſt not a glimpſe of any ſaving truth.

Sixtly, *They are bound hand and foote in this eſtate, and cannot come out. Rom.* 5. 6. 1 *Cor.* 2. 14. for all kind of ſinnes like chaines have bound every part and faculty of man, ſo that hee is ſure for ſtirring; and thoſe are very ſtrong in him, they being as deare as his members, nay as his life, *Col.* 3. 7. ſo that when a man begins to forſake his vile courſes, and purpoſeth to become a new man, *Devils* fetch him back, *world* enticeth him, and locketh him up, and *fleſh* ſaith, oh, it is too ſtrict a courſe, and then farewell merry dayes, and good fellowſhip. Oh thou mayeſt wiſh and deſire to come out ſometime, but canſt not put ſtrength to thy deſire, nor indure to doe it. Thou mayeſt hang downe thy head like a bulruſh for ſin, but thou canſt not repent of ſinne, thou mayſt preſume, but thou canſt not be- VI.

leeve, thou mayeſt come halfe way and forſake ſome ſinnes, not all ſinnes, thou mayeſt come and knocke at heaven gate as the fooliſh virgins did, but not enter in and paſſe through the gate; thou mayeſt ſee the land of *Canaan*, and take much paines to goe into *Canaan*, & mayeſt taſt of the bunches of grapes of that good land, but never enter into *Canaan*, into heaven, but thou lyeſt bound hand and foot in this woefull eſtate, & here thou muſt lye and rot like a dead carkaſſe in his grave, untill the
VII. Lord come and rowle away the ſtone, and bid thee come out and live.

Laſtly, *They are ready every moment to drop into hell.* God is a conſuming fire againſt thee, and there is but one paper wall of thy body betweene thy ſoule and eternall flames. How ſoone may God ſtop thy breath, there is nothing but that betweene thee and hell; if that were gone, then farewell all. Thou art condemned, and the muffler is before thine eyes, God knowes how ſoone the ladder may be turned, thou hangeſt but by one rotten twined thread

thread of thy life over the flames of hell every houre.

Thus much of mans preſent miſeries.

Mans future Miſeries.

Now followeth his future miſeries, which are to come upon him hereafter.

I.

They muſt die, either by a ſodaine, ſullen or deſperate death, *Pſal.* 89. 48. which though it is to a child of God a ſweete ſleepe, yet to the wicked it is a fearefull curſe proceeding from Gods wrath, whence like a Lion he teares body and ſoule aſunder, death commeth hiſſing upon them like a fiery Dragon with the ſting of vengeance in the mouth of it, it puts a period to all their worldly contentments, which then they muſt forſake, and carry nothing away with them, but a rotten winding-ſheet. It's the beginning of all their woe, it's the captaine that firſt ſtrikes the ſtroke, and then armies of endleſſe woes follow after, *Revel.* 6. 2. Oh thou hadſt better be a toade, or a dogge then a man, for ther's an end of their troubles, when they are dead and gone, they fall now as men from a

ſleepe

ſleepe, they know not where they ſhall goe; now Repentance is too late, eſpecially if thou haſt lived under meanes before, it's either a cold Repentance, when the body is weake and the heart ſicke, or an hypocriticall repentance, onely for feare of Hell, and therefore thou ſayſt, Lord Ieſus receive my ſoule. Nay commonly then mens hearts are moſt hard, and therefore men dye like Lambes, and cry not out; Then it's hard plucking thy ſoule from the Devils hands, to whom thou haſt given it all thy life by ſinne, and if thou doſt get it backe, doſt thou thinke that God will take the devils leavings? Now thy day is paſt, and darkneſſe begins to over-ſpread thy ſoule; now flocks of Devils come into thy chamber, waiting for thy ſoul, to flye upon it as a Maſtive Dog when the doore is opened. And this is the reaſon why moſt men dye quietly that lived wickedly, becauſe Satan then hath them as his owne prey, like *Pirats* that let a Ship paſſe by, that is empty of grace, they ſhoot commonly at them that

that are richly loaden. The Christians in some parts of the Primitive Church tooke the Sacrament every day, because they did looke to dye every day. But these times wherein we live are so poysoned and glutted with their ease, that it is a rare thing to see the man that lookes death stedfastly in the face one houre together, but Death will lay a bitter stroake on these one day.

II. After death they appeare before the Lord to judgement, *Heb.* 9. 27. their bodies indeed rot in their graves, but their soules returne before the Lord to judgement, *Eccles.* 12. 7. The generall judgement is at the end of the world, when both body and soule appeares before God and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the soule is condemned onely before the Lord. II.

You may perceive what this particular judgement is, thus, by these 4. conclusions. 1. That

1. 1. That every man ſhould dye the firſt day he was borne, is cleare; for *the wages of ſinne is death*; in juſtice therefore it ſhould be paid a ſinfull creature as ſoone as he is borne.

2. 2. That it ſhould be thus with wicked men, but that Chriſt begs their lives for a ſeaſon, 1 *Tim.* 4. *Hee is the Saviour of all men*, that is, not a Saviour of eternall preſervation out of hell, but a Saviour of temporall reſervation from dropping into Hell.

3. 3. That this ſpace of time thus begged by Chriſt, is that ſeaſon wherein onely a man can make his peace with a diſpleaſed God, 2 *Cor.* 6. 2.

4. 4. That if men doe not thus within this cut of time, when Death hath deſpatched them, judgement onely remaines for them; that is, when their doome is read, their date of repentance is out, then their ſentence of everlaſting death is paſſed upon them, that never can be recalled againe. And this is judgement after death. Hee that judgeth himſelfe (ſaith the Apoſtle, 1 *Cor.* 11. 31.) ſhall not be judged of the

the Lord. Now wicked men will not judge and condemne themſelves in this life, therefore at the end of it, God will judge them. All naturall men are loſt in this life, but they may be found and recovered againe, but a mans loſſe by death is irrecoverable, becauſe there is no meanes after death to reſtore them, there is no Friend to perſwade, no Miniſter to preach, by which Faith is wrought, and men get Chriſt; There is no power of returning or repenting then, for night is come and the day is paſt; Againe, the puniſhment is ſo heavy, that they can onely beare wrath, ſo that all their thoughts and affections are taken up with the burden. And therefore *Dives* cryes out, *I am tormented.* Oh that the conſideration of this point might awaken every ſecure ſinner. What will become of thine immortall ſoule when thou art dead? thou ſayeſt, I know not, I hope well. I tell thee therefore that which may ſend thee mourning to thy houſe, and quaking to thy grave, if thou dyeſt in this eſtate, thou ſhalt not

dye

dye like a Dogge, nor yet like a Toad; but after death comes judgement; then farewell Friends, when dying; and farewell God for ever when thou art dead.

The terrour of mans particular judgement.

Now the Lord open your eyes to see the terrours of this particular judgment; which if you could see, unlesse you were mad, it would make you spend whole nights and dayes in seeking to set all even with God.

I will shew you briefly the manner and nature of it in these particulars.

1. 1. Thy soule shall be dragged out of thy body, as out of a stinking prison, by the Devill the Iaylor, into some place within the bowels of the third Heavens, and there thou shalt stand stript of all Friends, all comfort, all creatures, before the presence of God, *Luk.* 19. 27. as at the Assizes first the Iaylor brings the prisoners out.

2. 2. Then thy soule shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, with terrour

terrour upon the Iudge. Now, thou ſeeſt no God abroad in the world, but then thou ſhalt ſee the Almighty Iehovah, which ſight ſhall ſtrike thee with that Helliſh terrour and dreadfull horrour, that thou ſhalt call to the mountaines to cover thee, ô Rockes, Rocks, hide me from the face of the Lambe, *Rev. 6. ult.*

3. Then all the ſinnes that ever thou haſt or ſhalt commit, ſhall come freſh to thy minde; as when the priſoner is come before the face of the Iudge, then his accuſers bring in their evidence; thy ſleepy Conſcience then will be inſtead of a thouſand witneſſes, and every ſinne then with all the circumſtances of it ſhall be ſet in order, armed with Gods wrath round about thee, *Pſal.* 50 21. as letters writ with juice of Oranges cannot be read untill it be brought unto the fire, and then they appeare; thou canſt not read that bloudy bill of indictment thy conſcience hath againſt thee now; but when thou ſhalt ſtand neere unto God a conſuming fire, then what an heavy reckoning 3.

reckoning will appeare. It may bee thou haſt left many ſinnes now, and goeſt ſo farre, and profiteſt ſo much, that no Chriſtian can diſcerne thee, nay, thou thinkeſt thy ſelfe in a ſafe eſtate; but yet there is one leake in thy Ship that will ſinke thee; there is one ſecret hidden ſinne in thine heart, which thou liveſt in, as al unſound people doe, that will damne thee. I tell thee, as ſoone as ever thou art dead and gone, then thou ſhalt ſee where the knot did bind thee, where thy ſin was that now hath ſpoiled thee for ever, and then thou shalt grow mad to thinke; ô that I never ſaw this ſinne I loved, lived in, plotted, perfected mine owne eternall ruine by, untill now, when it is too late to amend.

4. 4. Then the Lord ſhall take his everlaſting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but hee may returne in mercy to thee againe; but then the Lord departs with all his patience to wait for thee more, nor Chriſt ſhall be offered thee any more, no

no ſpirit to ſtrive with thee any more, and ſo ſhall paſſe ſentence, though haply not vocally, yet effectually upon thy ſoule, and ſay, Depart thou curſed. Thou ſhalt ſee indeede the glory of God that others find, but to thy greater ſorrow ſhall never taſt it, *Luke* 13. 28.

5. Then ſhall God ſurrender up thy forſaken ſoule into the hands of Devills, who being thy Iaylors muſt keep thee till the great day of account; ſo that as thy friends are ſcrambling for thy goods, and wormes for thy body, ſo Devills ſhall ſcramble for thy ſoule. For as ſoone as ever a wicked man is dead, he is either in heaven or in hell. Not in heaven, for no uncleane thing comes there: if in hell, then among Devills, there ſhall bee thine eternall lodging, 1 *Pet.* 3. 19. and hence thy forlorne ſoule ſhall lie mourning for the time paſt, now too late amazed at the eternity of ſorrow that is to come, waiting for that fearefull houre when the laſt trump ſhall blow, and then body and ſoule meete to beare that 5.

wrath, that fire that ſhall never goe out: Oh therefore ſuſpect and feare the worſt of thy ſelfe, now thou haſt ſeldome or never or very little troubled thine head about this matter, whether Chriſt will ſave thee or not, thou haſt ſuch ſtrong hopes and confidences already that hee will; know, that it is poſſible, thou mayeſt bee deceived; and if ſo, when thou ſhalt know thy doome after death, thou canſt not get an houre more to make thy peace in with God, although thou ſhouldeſt weepe teares of blood. If either the muffler of ignorance ſhall be before thine eyes like an handkercher about the face of one condemned, or if thou art pinioned with any luſt, orif thou makeſt thine owne pardon, proclameſt (becauſe thou art ſorry a little for thy ſinnes, and reſolveſt never to doe the like againe) peace to thine ſoule, thou art one that after death ſhalt appeare before the Lord to judgement; thou that art thus condemned now, dying ſo, ſhalt come to thy fearefull execution after death.

There

There ſhall be a generall Iudgement of ſoule and body at the end of the world, wherein they ſhall be arraigned and condemned before the great Tribunall ſeate of Ieſus Chriſt, *Iude* 14, 15. 2 *Cor.*5.10. The hearing of Iudgement to come made *Felix* to tremble; nothing of more efficacy to awaken a ſecure ſinner, then ſad thoughts of this fiery day.

But thou wilt aske mee how it may bee proved that there will bee ſuch a day. *Obj.*

I anſwer, Gods juſtice calls for it, this world is the ſtage where Gods patience and bountie act their parts, and hence every man will profeſſe and conceive, becauſe hee feeles it, that God is mercifull; But Gods juſtice is queſtioned, men thinke God to be all mercy and no juſtice: now the wicked proſper in all their waies, are never puniſhed, but live and die in peace, whereas the godly are dayly afflicted and reviled. Therefore becauſe this Attribute ſuffers a totall eclipſe almoſt now, there muſt come a day wherein it *Anſw.*

Why there muſt bee a day of Iudgemẽt.

muſt ſhine out before all the world in the glory of it, *Rom.* 2. 5.

The ſecond reaſon is from the glory of Chriſt: he was accuſed, arraigned, condemned by men, therefore he ſhall bee the Iudge of men, *Iohn* 5. 27. for this is an ordinary piece of Gods providence towards his people, the ſame evill he caſts them into now, hee exalts them into the contrary good in his time. As the Lord hath a purpoſe to make *Joſeph* Ruler over all *Egypt*, but firſt he maketh him a ſlave. God had a meaning to make Chriſt Iudge of men, therefore firſt hee ſuffers him to be judged of men.

Queſt. *Queſt.* But when ſhall this Iudgement day be?

Anſ. *Anſw.* Though wee cannot tell the day and hower particularly, yet this we are ſure of, that when all the elect are called, for whoſe ſake the world ſtands, *Iſa.* 1. 9. when theſe pillars are taken away, then woe to the world; as when *Lot* was taken out of *Sodome*, then *Sodome* was burnt. Now it is not probable that this time will come as yet:

yet: for first *Antichrist* must be consumed, and not onely the scattered visible *Jewes*, but the whole body of the Israelites must first be called, and have a glorious Church here upon earth, *Ezech.* 37. This glorious Church Scripture and reason will inforce, which when it is called, shall not be expired as soone as 'tis borne, but shall continue many a yeare.

Quest. But how shall this Iudgement be?

Quest.

Answer. The Apostle describes it 1 *Thes.* 4. 16, 17.

Answ.

1. Christ shall breake out of the third heaven, and bee seene in the aire, before any dead arise, and this shall be with an admirable shout, as when a King commeth to triumph over his subjects and enemies.

The manner of the last judgement. 1.

2. Then shall the voyce of the arch-angell be heard: now this arch-angell is Iesus Christ himselfe, as the scripture expounds, being in the clouds of heaven; he shall with an audible Heaven-shaking shout say, Rise you dead and come to judgement, even as hee cal-

2.

called to *Lazarus*, *Lazarus* arise.

3. 3. Then the Trump shall blow, that even as at the giving of the law, *Exod* 19. it's said the trumper sounded, much more lowder shall it now sound when he comes to judge men that have broken the law

4. 4. Then shall the dead arise. First the bodies of them that have dyed in the Lord shall rise first, then the others that live, shall, like *Enoch*, be translated and changed, 1 *Cor.* 15.

5. 5. When thus the Iudge and justices are upon their bench at Christs right hand on their thrones, then shall the guilty prisoners bee brought forth and come out of their graves like filthy toades against this terrible storme: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Iudge, with the same bodyes, feet, hands, to receive their doome.

Oh consider of this day thou that lyest in thy sinnes now, and yet art safe, there is a day a comming wherein thou maiest and shalt be judged.

1. Con-

1. Conſider who ſhall bee thy Iudge: why, mercy, pitty, goodneſſe it ſelfe, even Ieſus Chriſt that many times held out his bowels of compaſſion towards thee. A child of God may ſay, yonder is my *brother*, *friend*, *husband*, *&c*. Thou mayeſt ſay, yonder is mine *enemy*. Hee may ſay at that day, yonder is he that ſhed his blood to ſave me; thou mayeſt ſay, yonder hee comes whoſe heart I have pierced with my ſinnes, whoſe bloud I have deſpiſed. They may ſay, O come Lord Ieſus, and cover me under thy wings: But thou ſhalt then cry out, O Rockes fall upon mee and hide mee from the face of the Lambe. 1.

2. Conſider the manner of his comming, 2 *Theſ.* 1. 7. Hee ſhall come in flaming fire, the heavens ſhall bee on a flame, the elements ſhall melt like ſcalding lead upon thee: when a houſe is on fire at midnight in a towne, what a fearefull cry is there made? When all the world ſhal cry fire, fire, &run up and downe for ſhelter to hide themſelves, but cannot finde it, but ſay, O 2.

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3.

4.

5.

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now the gloomy day of blood and fire is come, here's for my pride, here is for my oathes, and the wages for my drunkennesse, and neglect of duties, &c.

3. 3. In regard of the heavie accusations that shall come against thee at that day. There's never a wicked man almost in the world, as faire a face as he carries, but he hath at some time or other committed some such secret villany, that he would bee ready to hang himselfe for shame, if others did know of it; as secret whoredom, selfe pollution, speculative wantonnesse, men with men, women with women, as the Apostle speakes *Romans* 1. Why, at this day all the world shall see & heare these privie prankes, then the books shall be opened. Men will not take up a foule businesse, nor end it in private, therefore there shall be a day of publique hearing; things shall not bee sodainely shuffled up, as carnall thoughts imagine, viz. That at this day, 1 Christ shall raise the dead, and then the separation shall be made, and then the sentence

Eccles. ult. ult.

tence paſt, and then ſodainely the Iudgement day is done: No, no, it muſt take up ſome large quantity of time, that all the world may ſee the ſecret ſinnes of wicked men in the world, & therfore it may be made evident from all Scripture and Reaſon, that this day of Chriſts Kingly office in Iudging the world, ſhall laſt happily longer then his private adminiſtration now (wherein he is leſſe glorious) in governing the world. Tremble thou time-ſerver, tremble thou Hypocrite, tremble thou that liveſt in any ſecret ſinne under the all-ſeeing eye of this Iudge, for thine owne conſcience indeede ſhall bee a ſufficient witneſſe againſt thee to diſcover all thy ſinnes at thy particular judgement, but all the world ſhall ſee thine hidden cloſe courſes of darkeneſſe, to thine everlaſting ſhame at this day.

4. In regard of the fearefull ſentence that then ſhall bee paſſed upon thee; Depart thou curſed into everlaſting fire prepared for the Devill and his Angels. Thou ſhalt then cry out, 4.

O mercy, Lord, O a little mercy: No, will the Lord Ieſus ſay, I did indeede once offer it you, but you refuſed, therefore *Depart.* Then thou ſhalt pleade againe, Lord, if I muſt depart, yet bleſſe mee before I goe: No, no, Depart *thou curſed.* Oh but, Lord, if I muſt depart curſed, let me goe to ſome good place; no, Depart thou curſed *into hell fire.* Oh Lord, that's a torment I cannot beare, but if it muſt bee ſo, Lord, let me come out againe quickly. No, depart thou curſed into *everlaſting* fire. Oh Lord, if this be thy pleaſure, that here I muſt abide, let mee have good company with me: No, Depart thou curſed into everlaſting fire *prepared for the Devill and his Angels.* This ſhall bee thy ſentence. The hearing of which may make the rocks to rent, ſo that, goe on in thy ſinne, and proſper, deſpiſe and ſcoffe at Gods Miniſters, and proſper, abhorre the power and practiſe of Religion as a too preciſe courſe, and proſper; yet know it, there will a day come when thou ſhalt meet with a dreadfull Iudge, a dolefull ſentence.

rence. Now is thy day of ſinning, but God will have ſhortly his day of condemning.

When the Iudgement day is done, then the feareſull wrath of God ſhall bee poured out and piled upon their bodies and ſoules, and the breath of the Lord like a ſtreame of brimſtone ſhall kindle it, and here thou ſhalt lye burning, and none ſhall ever quench it. This is the execution of a ſinner after judgement, *Revel.* 21. 8. IV.

Now this wrath of God conſiſts in theſe things. Wherein conſiſts the wrath of God.

1. Thy ſoule ſhall be baniſhed from the face and bleſſed ſweet preſence of God and Chriſt, and thou ſhalt never ſee the face of God more. It is ſaid, *Acts* 20. that *they wept ſore becauſe they ſhould ſee Pauls face no more.* Oh, thou ſhalt never ſee the face of God, Chriſt, Saints, and Angels more. O heavie doome to famiſh and pine away for ever without one bit of bread to comfort thee, one ſmile of God to refreſh thee. Men that have their ſoares running upon them muſt bee ſhut up from the

the preſence of men ſound and whole. Oh, thy ſinnes like plague ſoares runne on thee, therefore thou muſt bee ſhut out like a dogge from the preſence of God and all his people, 2 *Theſ.* 1. 9.

2. 2. God ſhall ſet himſelfe like a conſuming infinite fire againſt thee, and tread thee under his feete, who haſt by ſinne trod him and his glory under foot all thy life, when thou art ſhut out from beholding his face. A man may deviſe exquiſite torments for an other, and great power, may make a little ſticke to lay on heavie ſtrokes: but great power ſtirred up to ſtrike from great fury and wrath makes the ſtroke deadly. I tell thee, all the wiſedome of God ſhall then bee ſet againſt thee to deviſe torments for thee. *Mich.* 1. 3. there was never ſuch wrath felt or conceived as the Lord hath deviſed againſt thee that liveſt and dyeſt in thy naturall eſtate: Hence it is called wrath to come. 1 *Theſ.* 1. *ult.* The torment which wiſedome ſhall deviſe, the almighty power of God ſhall inflict upon thee, ſo as there was never ſuch

ſuch power ſeene in making the world, as in holding a poore creature under the wrath, that holds up the ſoule in being with one hand, and beates it with the other, ever burning like fire againſt a creature, and yet that creature never burnt up, *Rom.* 9. 22. Thinke not this cruelty, it's juſtice; what cares God for a vile wretch whom nothing can make good while it lives. If we have beene long in hewing a block, and we can make no meete veſſell of it, put it to no good uſe for our ſelves, we caſt it into the fire: God heweth thee by ſermons, loſſes, and croſſes, ſodaine death, mercies, &c. and nothing makes thee better; what ſhould God doe with thee, but caſt thee hence? Oh conſider of this wrath before you feele it. I had rather have all the world burning about mine eares, then to have one blaſting frowne from the bleſſed face of an infinite and dreadfull God. Thou canſt not indure the torment of a little kitchin fire on the tip of thy finger, not one halfe houre together: how wilt thou beare the fury of this infinite endleſſe

leſſe conſuming fire in body and ſoule throughout all eternity:

3. The never-dying worme of a guilty conſcience ſhall torment thee, as if thou hadſt ſwallowed downe a living poyſonfull ſnake, which ſhall lie gnawing and biting thine heart for ſin paſt, day & night. And this worme ſhal tormẽt by ſhewing the cauſe of thy miſery, that is, that thou didſt never care for him that ſhould have ſaved thee. By ſhewing thee alſo thy ſins againſt the Law, by ſhewing thee thy ſloth, wherby thy happines is loſt. Then ſhal thy conſcience gnaw to think, ſo many nights I went to bed without prayer, & ſo many dayes & howers I ſpent in feaſting and fooliſh ſporting. Oh if I had ſpent halfe that time now miſ-ſpent, in praying, in mourning, in meditation, yonder in heaven had I beene. By ſhewing thee alſo the meanes that thou once hadſt to avoide this miſery; ſuch a Miniſter I heard once, that told mee of my particular ſinnes, as if hee had beene told of me: ſuch a friend perſwaded mee once to turne over a new leafe:

leafe: I remember ſo many knocks God gave at this iron heart of mine, ſo many mercies the Lord ſent, but oh no meanes could prevaile with me. Laſtly, by ſhewing thee how eaſily thou mighteſt have avoided all theſe miſeries. Oh, once I was almoſt perſwaded to be a Chriſtian, but I ſuffered my heart to grow dead, & fell to looſe company, and ſo loſt all. The Lord Ieſus came unto my doore and knocked, and if I had done that for Chriſt, which I did for the Devill many a time, to open at his knocks, I had beene ſaved. A thouſand ſuch bites will this worme give at thine heart, which ſhall make thee cry out, O time, time, O ſermons, ſermons; O my hopes and my helpes are now loſt, that once once I had to ſave my loſt ſoule.

4. Thou ſhalt take up thy lodging for ever with Devills, and they ſhall bee thy companions: Him thou haſt ſerved here, with him muſt thou dwell there. It ſcares men out of their witts almoſt to ſee the Devill, as they think, when they be alone; but what horrour ſhall 4.

Mat. 25. 41. shall fill thy soule when thou shalt bee banished from Angels society, and come into the fellowship of Devills?

5. 5. Thou shalt be filled with finall despaire. If a man be grievously sicke, it comforts him to thinke it will not last long. But if the Physitian tell him he must live all his life time in this extremity, hee thinkes the poorest begger in a better estate then himselfe. Oh to thinke when thou hast beene millions of yeares in thy sorrowes, then thou art no neerer thy end of bearing thy misery, then at the first comming in; Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, one good looke from him any more.

6. 6. Thou shalt vomit out blasphemous oathes & curses in the face of God the father for ever, & curse God that never elected thee, and curse the Lord Iesus that never shed one drop of blood to redeem thee, & curse God the holy Ghost that passed by thee, and never called thee, *Revelat.* 10. 9. And here thou shalt

ſhalt lie and weepe and gnaſh thy teeth in ſpight againſt God and thy ſelfe, and roare and ſtampe and grow madde that there thou muſt lie under the curſe of God for ever. Thus I ſay thou ſhalt lie blaſpheming, with Gods wrath like a pile of fire on thy ſoule burning, and flouds, nay ſeas, nay more, ſeas of teares (for thou ſhalt for ever lie weeping) ſhall never quench it. And here which way ſo ever thou lookeſt thou ſhalt ſee matter of everlaſting griefe. Look up to heaven, & there thou ſhalt ſee (oh) that God is for ever gone. Looke about thee, thou ſhalt ſee Devills quaking, curſing God; and thouſands, nay millions of ſinfull damned creatures crying and roaring out with dolefull ſhrikings: Oh the day that ever I was borne. Looke within thee, there is a guilty conſcience gnawing. Looke to time paſt, oh thoſe golden dayes of grace, and ſweet ſeaſons of mercy are quite loſt and gone. Looke to time to come, there thou ſhalt behold evills, troupes and ſwarmes of ſorrowes, and woes, and raging waves,

and billowes of wrath comming roaring upon thee. Looke to time present, O not one houre or moment of eaſe or refreſhing, but all curſes meete together, & feeding upon one poore loſt immortall ſoule, that never can bee recovered againe. No God, no Chriſt, no Spirit to comfort thee, no Miniſter to preach unto thee, no friend to wipe away thy continuall teares, no ſunne to ſhine upon thee, not a bit of bread, nor one drop of water to coole thy tongue.

This is the miſery of every naturall man. Now doe not thou ſhift it from thy ſelfe, and ſay; God is mercifull. True, But it is to very few, as ſhall bee proved. Ti's a thouſand to one if ever thou bee one of that ſmall number whom God hath picked out to eſcape this wrath to come. If thou doe not get the Lord Ieſus to beare this wrath, farewell God, Chriſt and Gods mercy for ever. And I am ſure that it's no common evill which God gives to every man; if Chriſt had ſhed ſeas of bloud, ſet thine heart at reſt, there is not

not one drop of it for thee, untill thou comeſt to ſee, and feele, and grone under this miſerable eſtate. I tell thee, Chriſt is ſo farre from ſaving thee, that he is thine enemy. If Chriſt were here and ſhould ſay, here is my blood for thee, if thou wilt but lye downe and mourne under the burden of thy miſery, and yet for all his ſpeeches, thy dry eyes weepe not, thy ſtout heart yeelds not, thy hard heart mournes not, as to ſay; oh, I am a ſinfull, loſt, condemned, curſed, dead creature: what ſhall I doe? doſt not thinke but hee would turne away his face from thee, and ſay, oh thou ſtony hard-hearted creature, wouldſt thou have mee ſave thee from thy miſery, and yet thou wilt not groane, ſigh and mourne for deliverance to me, out of thy miſery? if thou likeſt thine eſtate ſo well, and priſeſt me ſo little, periſh in thy miſery for ever.

Oh labour to be hũbled day & night under this thy woefull eſtate. Thou art guilty of *Adams* grievous ſinne; will

The ſcope of knowing our miſeries is to bee humbled.

this breake thine heart? *No*, Thou art dead in ſin, and top-full of all ſinne, will this breake thine heart? *No*, Whatſoever thou doſt, haſt done, ſhalt doe, remaining in this eſtate, is ſinne, will this breake thine heart? *No*. God is thine enemy, and thou haſt loſt him, will this breake thine heart? *No*. Thou art condemned to die eternally; ſathan is thy Iaylor, thou art bound hand & foote in the bolts of thy ſinnes, and caſt into utter darkneſſe, and ready every moment to drop into hell, will this breake thine heart? *No*. Thou muſt dye, and after that appeare before the Lord to judgement; and then beare Gods everlaſting inſupportable wrath, which rents the rocks, and burnes downe to the bottome of hell; will this breake thine hard heart man? *No*. Then fare well Chriſt for ever, never look to ſee a Chriſt untill thou doſt come to feele thy miſery out of Chriſt. Labour therefore for this, and the Lord will reveale the brazen Ser-

pent,

pent, when thou art in thine owne ſenſe and feeling ſtung to death with thy fiery ſerpents.

So I come to open the Fourth Principall point, viz.

Chap. IIII.

THat the Lord Jesus Christ is the onely meanes of Redemption and deliverance out of this estate, *Eph.* 1. 7. *In whom wee have redemption through his blood.*

Doct. Jesvs *Christ is the onely meanes of mans Redemption and deliverance out of this bondage and miserable estate.* This is the doctrine to bee insisted on.

When the Israelites were in bondage and misery, he sends *Moses* to deliver thē. When they were in *Babylon*, he stirreth up *Cyrus* to open the prison gates to them. But when man is in misery, he sends the Lord Iesus, God and man, to redeeme him, *Acts* 4. 12.

Quest. *Quest.* How doth Christ redeeme men out of this misery?

Answ. 1. *Answ.* By *paying a price for them.* 1 *Cor.* 6. *vlt.* Gods mercy will be manifested in saving some, and his justice must

must be satisfied by having satisfaction or price made and paid for mans sinne.

Hence Christ satisfieth Gods Justice.

First, by standing in the roome of all them whom mercy decreeth to save. A Surety standeth in the roome of a debter, *Heb.* 7. 22. As the first *Adam* stood in the roome of all mankinde fallen: So Christ standeth in the roome of all men rising, or to be restored againe. 1. How men are redeemed.

Secondly, by taking from them, in whose roome he stood, the eternall guilt of all their sinnes, and by assuming the guilt of all those sinnes unto himselfe, 2 *Cor.* 5. 22. Hence *Luther* said, Christ was the greatest sinner by imputation. 2.

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is so holy, that when he seeth sin sticking onely by imputation to his owne Sonne, hee will not spare him, but his wrath and curse must he beare, *Gal.* 3. 13. Christ drinkes up the cup of 3.

all the Elect at one draught, which they ſhould have beene ſipping, and drinking, and ſwilling, and tormented with, millions of yeeres.

4. Fourthly, by bringing into the preſence of God perfect righteouſneſſe, *Rom.* 5. 11. for this alſo Gods Juſtice Dan. 9. 24. required perfection, conformity to the Law, as well as perfect ſatisfaction, ſuffering for the wrong offered to the Law-giver. Juſtice thus requiring theſe foure things, Chriſt ſatisfies Juſtice by performing them, and ſo payes the price.

II. II. Chriſt is a Redeemer by ſtrong hand. The firſt Redemption by price is finiſhed in Chriſts perſon, at his Reſurrection: the ſecond is begun by the Spirit in mans vocation, and ended at the day of Judgement; as money is firſt paid for a Captive in *Turkey*, and then becauſe he cannot come to his owne Prince himſelfe, he is fetcht away by ſtrong hand.

Vſe 1. Here is incouragement to the vileſt ſinner, and comfort to the ſelfe-ſuccourleſſe and loſt ſinner, who have ſpent

ſpent all their money, their time and endeavours upon theſe duties and ſtrivings, that have beene but poore Phyſitians to them: Oh looke up here to the Lord Jeſus, who can doe that cure for thee in a moment, which all creatures cannot doe in many yeeres. What bolts, what ſtrong fetters, what unruly luſts, temptations and miſeries art thou lockt into? Behold the Deliverer is come out of *Sion*, having ſatisfied Juſtice, and paid a price to ranſome poore Captives, *Luc.* 4. 18. with the Keyes of Heaven, Hell, and thy unruly heart, in his hand, to fetch thee out with great mercy and ſtrong hand; who knowes but thou poore priſoner of Hell, thou poore Captive of the Devill, thou poore ſhackled ſinner mayſt be one whom he is come for? Oh looke up to him, ſigh to Heaven for deliverance from him, and be glad and rejoyce at his comming.

Vſe 2. This ſtrikes terrour to them, that though there is a meanes of deliverance, yet they lye in their miſery, never groane, never ſigh to the Lord Jeſus

ſus for deliverance; nay, that rejoyce in their bondage, and dance to Hell in their bolts; nay, that are weary of deliverance, that ſit in the ſtocks, when they are at prayers, that come out of the Church, when the tedious Sermon runs ſomewhat beyond the houre, like priſoners out of a Jaile, that deſpiſe the Lord Jeſus, when he offers to open the doores, and ſo let them out of that miſerable eſtate. Oh poore creatures! is there a meanes of deliverance? and doſt thou neglect, nay deſpiſe it. Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in Hell, to ſee others ſtanding at Gods right hand, redeemed by Chriſt; thou mightſt have had ſhare in their honour, for there was a Deliverer come to ſave thee, but thou wouldſt have none of him. Oh thou wilt lye yelling in thoſe everlaſting burnings, and teare thy haire, and curſe thy ſelfe: from hence might I have been delivered, but I would not. Hath Chriſt delivered thee from Hell, and hath he not delivered thee from thine Ale-

Alehouſe? Hath Chriſt delivered thee from Sathans ſociety, when hee hath not delivered thee from thy looſe company yet? Hath Chriſt delivered thee from burning, when thy faggots, thy ſins, grow in thee? Is Chriſts blood thine, that mak'ſt no more account of it, nor feeleſt no more vertue from it then in the blood of a chicken? Art thou redeemed, doſt thou hope by Chriſt to bee ſaved, that didſt never ſee, nor feele, nor ſigh under thy bondage? O, the devils will keepe holiday (as it were) in hell, in reſpect of thee, who ſhalt mourne under Gods wrath, and lament. Oh there was a meanes to deliver us out of it, but thou ſhalt mourne for ever for thy miſery. And this will bee a bodkin at thine heart one day, to thinke there was a deliverer, but I wretch would none of him.

Vſe 3.

Here likewiſe is matter of *Reproofe*, to ſuch as ſeeke to come out of this miſery from and by themſelves. If they bee ignorant, they hope to be ſaved by their good meaning and prayers.

ers. If Civill, by paying all they owe, and doing as they would be done by, and by doing no body any harme. If they bee troubled about their estates, then they lick themselves whole by their mourning, repenting, and reforming. Oh poore stubble, canst thou stand before this cõsuming fire without sin? Canst thou make thy selfe a Christ for thy selfe? Canst thou beare and come from under an infinite wrath? canst thou bring in perfect righteousnesse into the presence of God? This Christ must doe, else hee could not satisfie and redeeme. And if thou canst not doe thus, and hast no Christ, *desire* and *pray*, that heaven and earth shake, till thou hast worne thy tongue to the stumps, *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourne* in some wildernesse till doomes day, digge thy grave there with thy nayles, weepe buckets full of hourely teares, till thou canst weepe no more. *Fast* and *Pray* till thy skin and bones cleave together; *Promise* and *Purpose*, with full

full reſolution to bee better; nay *reforme* the head, heart, life, & tongue, & ſome, nay all ſinnes; live like an Angell, ſhine like a ſunne, walke up and downe the world like a diſtreſſed Pilgrim going to another Countrey, ſo that all Chriſtians commend and admire thee. Dye ten thouſand deaths, lie at the fire-backe in hell ſo many millions of yeares as there be piles of graſſe on the earth, or ſands upon the ſea-ſhore, or ſtarres in heaven, or motes in the ſun: I tell thee, not one ſparke of Gods wrath againſt thy ſinne ſhall be, can be quenched by all theſe duties, nor by any of theſe ſorrowes, or teares; for, theſe are not the bloud of Chriſt. Nay if all the Angels and Saints in heaven and earth ſhould pray for thee, theſe cannot deliver thee, for they are not the blood of Chriſt. Nay, God as a Creator having made a law, will not forgive one ſinne without the bloud of Chriſt; Nay, Chriſts bloud will not doe it neither, if thou doeſt joyne never ſo little, that thou haſt or doeſt, unto Ieſus Chriſt, and makeſt thy ſelfe

Gal 5. 2.

or any of thy duties copartners with Christ in that great worke of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Vse 4. Take heede of neglecting or rejecting so great salvation by Iesus Christ. Take heede of spilling this potion, that onely can cure thee.

Ob. *Obj.* But thou wilt say, this meanes of redemption is onely appointed for some, it is not intended for all, therefore not for mee, therefore how can I reject Christ?

Answ. *Answ.* It is true, Christ spent not his breath to pray for all, *Iohn* 17. 9. much lesse his bloud for all; therefore he was never intended as a Redeemer of all, therefore hee is not intended as a Deliverer of thee. How doth this follow? How dost thou know this? But secondly I say; Though Christ bee not intended for all, yet hee is offered unto all, and therefore unto thee. And the ground is this chiefely.

The offer of Christ universall, and why.

The universall offer of Christ ariseth

ſeth not from Chriſts Prieſtly office immediately, but from his kingly office, whereby the Father having given him all power and dominion in heaven and earth, he hereupon commands all men to ſtoope unto him, and likewiſe bids all his Diſciples and all their ſucceſſors to goe and preach the Goſpell to every creature under Heaven, *Mat.* 28. 18, 19. with *Mar.* 16. 15. For, Chriſt doth not immediately offer himſelfe to all men as a ſaviour whereby they may bee incouraged to ſerve him as a King: but firſt as a King commanding them to caſt away their weapons, and ſtoope unto his Scepter, and depend upon his free mercy, acknowledging, if ever hee ſave mee, I will bleſſe him; if he damne me, his name is righteous in ſo dealing with me.

But that I may faſten this exhortation, I will ſhew theſe foure things.

I. The offer of Chriſt univerſall, & wherin.

The Lord Ieſus is offered to every particular perſon: which I will ſhew thus. What haſt thou to ſay againſt it, that thou doeſt doubt of it? It may be thou wilt pleade. *Obj.* Oh,

Ob. *Ob.* Oh, I am ſo ignorant of my ſelfe, God, Chriſt or his will, that ſurely the Lord offers no Chriſt to me.

Anſw. *Anſw.* Yes, but hee doth, though thou lyeſt in utter darkeneſſe, *John* 1. 15. *Prov.* 9. 4.

Ob. *Object.* But thou wilt ſay; I am an enemy to God, an heart ſo ſtubborne and loath to yeeld, I have vexed him to the heart with my ſinnes.

Anſw. *Anſw.* Yet he beſeecheth thee to be reconciled, 2 *Cor.* 5. 20.

Ob. *Object.* But I have deſpiſed the meanes of Reconciliation, & rejected mercy.

Anſw. *Anſw.* Yet the Lord calls thee to returne, *Pro.* 1. 21. 22, 23.

Ob. *Object.* But can the Lord offer Chriſt to me, ſo poore, that have no ſtrength, no heart, no grace nor ſenſe of my poverty?

Anſw. *Anſw.* Yes, even to thee, *Revel.* 3. 17, 18.

Ob. *Object.* But is this offer made to me that cannot love, prize, nor deſire the Lord Ieſus Chriſt?

Anſw. *Anſw.* Yes, to thee, *Ier.* 3. 22.

Object. Oh,

Object. Oh! but I have fallen from God ſo oft ſince God hath enlightned me. And doth the Lord tender Chriſt to me? *Ob.*

Anſw. Yes. *Hoſea* 14. 1. *Anſw.*

Object. But if I was willing to receive Chriſt, I ſhould have Chriſt offered unto me: but will the Lord offer him to ſuch an one as will not have him? *Ob.*

Anſw. Yes. *Matth.* 23. 37. *Anſw.*

What haſt thou now to plead againſt this ſtrange kindneſſe of the Lord in offering Chriſt to thee? But thou wilt ſay, it may be:

Object. O, I feare time is paſt, Oh time is paſt. I might once have had Chriſt, but now mine heart is ſealed downe with hardneſſe, blindneſſe, unbeleefe; oh! time is now gone. *Ob.*

Anſw. No, not ſo, ſee *Iſai.* 65. 1, 2, 3. All the day long God holdeth out his hands to a back-ſliding and rebellious people. Thy day of grace, thy day of meanes, thy day of life, thy day of Gods ſtriving with thee, and ſtirring of thee, ſtill laſts. *Anſw.*

Obj. *Object.* But if God be ſo willing to ſave, and ſo prodigall of his Chriſt, why doth he not give me Chriſt, or draw me to Chriſt?

Anſ. *Anſw.* I anſwer. What command doſt thou looke for to draw thee to Chriſt, but this word, *Come*; Oh come thou poore, forlorne, loſt, blind, curſed, nothing, I will ſave thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will bleſſe thee, I will be all things unto thee, doe all things for thee. May not this win and melt the heart of a Devill?

Queſt. II. *Queſt.* Vpon what conditions may Chriſt be had?

Anſw. *Anſw.* Make an exchange of what thou art or haſt with Chriſt, for what Chriſt is or hath; and ſo taking him, like the wiſe Merchant the Pearle, thou ſhalt have him.

On what termes Chriſt may be had.

Now this Exchange lyeth in theſe 4. things chiefly.

1. Firſt, give away thy ſelfe to him, head, heart, tongue, mind, body, ſoule, and he will give away himſelfe unto thee, *Cant.* 6 3. and hee will ſtand in thy

thy roome in Heaven, that thou maiſt ſay and triumph, I am already in Heaven, glorified in him. I ſee Gods bleſſed face in him, I have conquered Death, Hell, and the Devill, in him.

Secondly, Give away all thy ſinnes to Chriſt, confeſſe them, leave them, caſt them upon the Lord Jeſus, ſo as to receive power from him to forſake them. He will be made ſinne for thee, and take them away from thee, 1 *Joh.* 1. 9. 2.

Thirdly, give away thine honour, pleaſure, world, life for him, he will give away his Crowne and honour, life and all to thee, *Luk.* 18. Let nothing be ſweet unto thee but him, and nothing ſhall be ſweet unto him but thee. 3.

Fourthly, give away thy Rags, forſake thine owne Righteouſneſſe for him; he will give away all his Robes and Righteouſneſſe to thee, *Phil.* 3. 8, 9. Thou ſhalt ſtand as glorious in the ſight of God, howſoever thou art a poore ſneake in thy ſelfe, as an Angel, 4.

nay, as all the Angels, becauſe cloathed with his Sonne Chriſt Jeſus his Righteouſneſſe.

Now tell me, will you have Chriſt? He is offered to you. Yes, you will all ſay: Yea, with all mine heart. But will you have him on theſe termes? upon theſe IIII. conditions?

Now becauſe men will flatter themſelves, and ſay, Yes.

III. I will ſhew you foure ſorts of people that reject Chriſt thus offered.

III. 4. Sorts of people that reject Chriſt.

1. Firſt, *The ſleightly unbeleever*; that when he heares of an offer of Chriſt, and ſhould wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and ſayes, we muſt give Miniſters the wall in the Pulpit; and, poore men, they muſt have ſomewhat to ſay and preach for their living: There was a good plaine Sermon to day, the man ſeemes to meane well, but I thinke he be no great Scholler; and ſo makes no more of the offer of *Chriſt*, then of the offer of a Straw at their feet. If a good bargaine

gaine be offered them, they will forget all their buſineſſe to accompliſh that; yet they make light of this offer, *Matth.* 22. 5.

Secondly, *The deſperate unbeleever:* 2. that ſeeing his ſinnes to be ſo great, and feeling his heart ſo hard, and finding but little good from God; ſince hee ſought for helpe, like *Cain*, flyeth from the preſence of the Lord, like a mad Lion breakes his chaines of reſtraining grace, and runneth roaring after his prey, after his cups, queanes, luſts, &c. and ſo will not honour Chriſt with ſuch a great care of ſuch great ſinnes, that he ſhall never have the credit of it, nor will be beholding to him for ſuch a kindneſſe.

Thirdly, *The preſumptuous unbeleever:* 3. that ſeeing what ſinnes he hath committed, and it may be having a little touch and ſome ſorrow for his ſins, catcheth at Chriſt, hoping to be ſaved by him before ever he came to be loaden with ſinne as the greateſt evill, or Gods wrath kindled againſt him as his greateſt curſe; and ſo catching at *Chriſt*,

hopes he hath Chriſt, and hoping he hath Chriſt already, ſhuts out Chriſt, and ſo rejects him, *Mich.* 3. 11. You ſhall have theſe men and women complaine never of the want, but onely of the weakneſſe of their Faith, and they will not be beaten off from thence, and they will not be beaten off from their truſting to Chriſt; but let them heare never ſo much of their miſery, nor ſee never ſo much of their ſinnes, yet they will not be beaten off from truſting to Chriſt.

4. Fourthly, *The tottering doubtfull unbeleever*, one that is in a queſtion whether he had beſt have Chriſt or no. He ſeeth ſome good in Chriſt that hee would gladly have him for, as, there I ſhall have Heaven, and pardon, and grace, and peace, and yet he ſeeth many things hee diſlikes with Chriſt; as namely, then farewell merry meetings, paſtimes, Cards and Dice, pleaſure and ſinfull games, &c. and hence they totter this way and that way, not knowing whether they had beſt have Chriſt or no, *Jam.* 1. 6, 7. theſe people

ple reject JESUS CHRIST.

IV. And now come and see the greatnesse of this sinne. IV. The great evill in rejecting Christ.

1. It's a most *bloudy sinne*, it's a trampling under foot the bloud of the Son of God, *Heb.*10. 21. 1.

2. It's a most *dishonouring sinne*; for, as by the first act of Faith, a man glorifieth God by obeying all the Law at an instant in Christ: so, by rejecting him thou dost breake all those Lawes of God in an instant, and so doest dishonour him. 2.

3. It's a most *ungratefull sinne*, it's despising Gods greatest love, which the Lord takes most heavily. 3.

4. It is a *most inexcusable sinne*; for what have you to cast against *Jesus Christ?* Oh, my sinnes are so great, thou wilt say. But take *Christ*, his Bloud will wash thee from all thy sinnes. 4.

Ob. Oh, but mine heart is hard, and my minde blind. *Ob.*

Answ. Yea, but take me, and I will breake thine heart, open thine eyes. *Answ.*

Ob. Oh, but then I must forsake all my pleasures. *Ob.*

Anſw. *Anſw.* Thou ſhalt have them fully, continually, infinitely in *Chriſt*.

Ob. Oh, but I cannot take *Chriſt*.

Anſw. Oh, but *Chriſt* can give thee an hand to receive him, as well as give away himſelfe.

5. 5. It is a *moſt heavy ſinne*. What ſinne will gripe ſo in Hell, as this? *Joh.* 3. 19. God the Father ſhall ſtrike the Devils for breaking the Law of the Creation, but God the Sonne ſhall ſtrike thee, and the Comforter himſelfe ſhall ſet himſelfe againſt thee, for deſpiſing the meanes and offers of Redemption. The Devils might never have had mercy, but thou ſhalt think with anguiſh, and vexation, and madnes of heart, I might have had a *Chriſt*, he was offered unto me; mercy wooed this ſtubborne proud heart to yeeld. But, ô Rocke of Adamant that I was, it did not affect me. Oh flye ſpeedily to this Citie of Refuge, leſt the purſuer of blood overtake thee.

Vſe 5. Away then out of your ſelves to the Lord Ieſus. Heaven and earth leave thee, and have forſaken thee; now there

there is but one more that can doe thee good, and deliver thy ſoule from endleſſe ſorrow: goe to him, and take hold on him, not with the hand of preſumption and love to thy ſelfe to ſave thy ſelfe, but with the hand of faith, and love to him to honour him.

Object. I am well enough already, what tell you me of Chriſt? *Ob.*

Anſw. This is the damning ſinne of theſe times, when men have Chriſt offered unto them, foretelling them elſe of wrath to come, they ſay they are well; hence feeling no judgement here, feele no wrath hereafter, hence being well, feele no neede of Chriſt; hence till they dye, never ſeeke out for Chriſt. Men will not come into the Arke already made for them, before the floud ariſe. The world makes ſo much of thoſe it nurſeth up, they are unwilling to come, when they are called to come home. *Anſw.*

Object. But it may be Chriſt hath not redeemed me, nor ſhed his bloud for me, therefore why ſhould I go to him? *Ob.*

Anſw. It may be it is true, may bee not, *Anſw.*

not, yet doe thou venture as thoſe, *Joel* 2. who knowes but the Lord may returne? It is true, God hath elected but few, and ſo the Sonne hath ſhed his bloud, and dyed but for a few, yet this is no excuſe for thee, to lie downe and ſay, what ſhould I ſeeke out of my ſelfe for ſuccour? Thou muſt in this caſe venture and try, as many men amongſt us doe now, who hearing of one good living fallen, twenty of them will goe and ſeeke for it, although they know onely one ſhall have it. Therefore ſay as thoſe Lepers in *Samaria*; if I ſtay here in my ſinnes, I die: if I goe out to the Campe of the *Syrians*, we may live, wee can but die however: if I goe out to Chriſt, I may get mercy, how ever I can but dye, and it is better to dye at Chriſts feete, then in thine owne puddle. Content not your ſelves therefore with your bare reformation and amending your lives, this is but to croſſe the debt in thine owne booke, it remayneth uncancelled in the Creditors booke ſtill: but goe, take, offer up this eternall

eternall ſacrifice before the eyes of God the Father, and cry guilty at his barre, and looke for mercy from him; ſigh under thy bondage, that as *Moſes* was ſent unto the *Iſraelites*, ſo may Chriſt be ſent into thy ſoule. Reſt not therefore in the ſight or ſence of a helpleſſe condition; ſaying, I cannot helpe my ſelfe unleſſe Chriſt doth: ſigh unto the Lord Ieſus in Heaven for ſuccour, and admire the Lord for ever, that when there was no helpe, and when he might have raiſed out of the ſtones children to praiſe him; yet hee ſhould ſend his Son out of his boſome to ſave thee. So much for particular; The fifth Divine Principle followes to be handled.

CHAP.

Chap. V.

THat thoſe that are ſaved out of this eſtate, are very few, and that thoſe that are ſaved, are ſaved with very much difficulty, *Matth.* 7 14. *Straight is the gate, and narrow is the way, that leadeth unto life, and few there bee that finde it.*

Here are two parts.

1. The paucity of them that ſhall be ſaved; *few finde the way thither.*

2. The difficulty of being ſaved, *ſtraight and narrow is the way, and gate unto life.*

Hence ariſe two Doctrines.

Doct. 1. 1. That the number of them that ſhall be ſaved is very ſmall, *Luke* 13. 24. *Luke* 12. 32. the devill hath his drove and ſwarmes that goe to hell, as faſt as bees to their hive; Chriſt hath his flock, and that is but a little flocke; hence Gods children are called *Iewells. Mal.* 3. 17. which commonly are kept ſecret, in reſpect of the other lumber

ber in the houſe, very few. Hence they are called ſtrangers and pilgrims, which are very few in reſpect of the inhabitants of the Countrey, through which they paſſe: hence they are called ſonnes of God, 1 *Iohn* 3. 2. of the bloud royall, which are few in reſpect of common ſubjects.

But ſee the truth of this point in theſe two things.

Few ſaved in all ages

First, Looke to all ages and times of the world. Secondly, to all places and perſons in the world, and we ſhall ſee few men are to be ſaved.

I.

Looke to all ages, and we ſhall finde but a handfull ſaved.

1. Aſſoone as ever the Lord began to keepe houſe, and there were but two famous in it, there was a bloody *Caine* living, and a good *Abel* ſlaine. And as the world increaſed in number, ſo in wickedneſſe, *Gen.* 6. 12. it is ſaid, *All fleſh had corrupted their waies*, and amongſt ſo many thouſand men, not one righteous but *Noah*, and his family, and yet in the Arke there crept in a curſed *Cham*. Looke afterwards in *Abrahams* poſte-

rity, as that increaſed, ſo ſinne abounded.

When his poſterity was in *Egypt*, where one would thinke, if ever, men were good, now many of them ſhould be, beeing ſo heavily afflicted by *Pharaoh*, beeing by ſo many miracles miraculouſly delivered by the hand of *Moſes*; yet moſt of theſe God was wroth with, *Heb.* 3. 12. and onely two of them, *Caleb* and *Joſua* went into *Canaan*, a type of Heaven. Looke into *Solomons* time, what glorious times! what great profeſſion was there then! yet after his death, 10. Tribes fell to the odious ſin of idolatry, following the cõmand of *Jeroboam* their King. Look further into *Jſaiahs* time, when there were multitudes of ſacrifices and prayers, *Jſay* 1. 11. yet then there was but a remnant, nay a very little remnant, *Iſay* 1. 9. that ſhould be ſaved. And looke to the time of Chriſts comming into the fleſh (for I picke out the beſt times of all) when one would thinke by ſuch ſermons he preached, ſuch miracles he wrought, ſuch a life as he led, all

all the Iewes ſhould have entertayned him, yet 'tis ſaid, *Iohn* 1. 12. he came unto his owne, and they received him not. So few, that Chriſt himſelfe admires at one good *Nathaniel*, *Behold an Iſraelite in whom there is no guile.* In the Apoſtles time many indeed were converted, but few comparatively, and amongſt the beſt Churches many bad: as that at *Philippi*. *Phil.* 3. 18. *Revel.* 3. 4. many had a name to live, but were dead, and few only kept their garments unſpotted. And preſently after the Apoſtles time, *Acts* 20.28,29,30. many grievous wolves came and devoured the ſheepe, and ſo in ſucceeding ages, *Revel.* 12 9. and all the earth wondered at the whore in Scarlet.

And in *Luthers* time, whē the light began to ariſe againe, he ſaw ſo many carnall Goſpellers, that he breaks out in one ſermon into theſe ſpeeches; *God grant I may never live to ſee thoſe bloody dayes that are comming upon an ungodly world.* *Latimer* ſaw ſo much prophaneneſſe in his time, that hee thought verily Doomes day was juſt

at

at hand. And have not our eyes ſeene in the *Palatinate*, where ſcarce one man in twenty that ſtood out, but fell from their glorious profeſſion to Popery, as faſt as leaves fall in Autumne. Who would have thought there had lurked ſuch hearts under ſuch a ſhew of deteſting Popery, as was among them before. And at *Chriſts* comming, ſhall he finde faith on the earth?

Few ſhall be ſaved in all places.

2. Let us looke into all places and perſons, and ſee how few ſhall bee ſaved. The world is now ſplit into foure parts, *Europe*, *Aſia*, *Africa*, and *America*: and the three biggeſt parts are drowned in a deluge of prophaneſſe and ſuperſtition; they doe not ſo much as profeſſe Chriſt; you may ſee the ſentence of death writ on theſe mens foreheads, *Ier.* 10. *ult.* But let us looke upon the beſt part of the world, and that is *Europe*, how few ſhall bee ſaved there. Firſt, The *Grecian* Church, howſoever now in theſe dayes, their good Patriarch of *Conſtantinople* is about a generall Reformation among them, and hath done much good, yet

are

are they for the preſent, and have been for the moſt part of them without the ſaving meanes of knowledge. They content themſelves with their old ſuperſtitions, having little or no Preaching at all. And for the other parts, as *Italy*, *Spaine*, *France*, *Germany*, for the moſt part they are Popiſh; and ſee the end of theſe men, 2 *Theſ.* 1. 9. And now amongſt them that carry the badge of honeſty, I will not ſpeake what mine eares have heard, and mine heart beleeves concerning other Churches: I will come into our owne Church of *England*, which is the moſt flouriſhing Church in the world: never had Church ſuch preachers, ſuch meanes, yet have we not ſome Chappels and Churches ſtand as darke lanthornes without light, where people are led with blinde, or idle, or licentious Miniſters, and ſo both fall into the ditch?

Few ſhall be ſaved in England.

Nay, even amongſt them that have the meanes of grace, but few ſhall be ſaved. It may be ſometimes among us 99. in a Pariſh. Chriſt ſends a Mi-

1 Cor. 1. 29.

Luke. 15. 24, 25.

niſter to call home one loſt Sheepe. *Matth.* 13. Three grounds were bad where the ſeede was ſowne, and onely one ground good. It's a ſtrange ſermon of *Chryſoſtome* in his fourth Sermon to the people of *Antioch*, where hee was much beloved, and did much "good. How many doe you thinke "(ſaith he) ſhall be ſaved in this citie? "It will be an hard ſpeech to you, but "I will ſpeake it; though here bee ſo "many thouſands of you, yet there "cannot bee found 100. that ſhall "be ſaved, and I doubt of them too; "for, what villany is there in their "youth, what ſloth in old men? and ſo he goes one: So ſay I, never tell me, we are baptized, and are Chriſtians, and truſt to Chriſt; let us but ſeparate the Goates from the Sheepe, and exclude none, but ſuch as the Scripture doth, and ſets a croſſe upon their dores, with, *Lord have mercy upon them*, and we ſhall ſee, only few in the City ſhall be ſaved.

I. 1. Caſt out all the *Prophane people* among us, as drunkards, ſwearers, whores,

whores, lyers, which the ſcripture brands for blacke ſheepe, and condemnes them in a 100. places.

2. Set by all *Civill men*, that are but wolves chained up, tame devills, ſwine in a faire meadow, that pay all they owe, and doe no body any harme, yet do none any great good, that pleade for themſelves and ſay, who can ſay black mine eye? Theſe are righteous men, whom Chriſt never came to call, for he came not to call the righteous, but ſinners to repentance.

3. Caſt by all *Hypocrites*, that like ſtage players in the ſight of others, act the parts of Kings and honeſt men; when looke upon them in their tyring houſe, they are but baſe varlets.

4. *Formall Profeſſors*, and *Carnall Goſpellers*, that have a thing like *faith*, and like *ſorrow*, and like true *Repentance*, and like good *deſires*, but yet they bee but pictures, they deceive others and themſelves too. 2 *Tim.* 3. 5.

Set by theſe 4. ſorts, how few thē are to be ſaved, even among them that are hatcht in the boſome of the Church? 2.

Vse 1. First, here then is an use of *incouragement*. Be not discouraged by the name of singularity. What? doe you thinke your selfe wiser then others? and shall none be saved but such as are so precise as Ministers prate? are you wiser then others, that you thinke none shal goe to heaven but your self? I tell you, if you would bee saved, you must bee singular men, *Tit.* 2.14. not out of fashion, but out of conscience, *Acts* 24.16.

Vse 2. Secondly, here is matter of *terrour* to all those that be of opinion, that few shall be saved; and therefore when they are convinced of the danger of sinne by the Word, they flye to this shelter, if I be damned, it will be woe to many more besides mee then; as though most should not bee damned. Oh yes, the most of them that live in the Church shall perish. And this made an Hermit, which *Theodoret* mentions, to live fifteene yeeres in a Cell in a desolate wildernesse, with nothing but bread and water, and yet doubted after all his sorrow, whether he

he ſhould be ſaved or no. Oh, Gods wrath is heavie which thou ſhalt one day beare.

Thirdly, this miniſtreth *exhortation* to all confident people, that think they beleeve, and ſay, they doubt not but to be ſaved, and hence doe not much feare death. Oh, learn hence to ſuſpect and feare your eſtates, and feare it ſo much, that thou canſt not be quiet, untill thou haſt got ſome aſſurance thou ſhalt be ſaved. When Chriſt told his Diſciples that one of them ſhould betray him, they all ſaid, *Maſter, is it I?* but if he had ſaid, eleven of them ſhould betray him, all except one, would they not all conclude, ſurely it is I: If the Lord had ſaid, onely few ſhall be damned, every man might feare, it may be it is I; but now he ſaith, moſt ſhall, every man may cry out and ſay, Surely it is I. No humble heart, but is driven to and fro with many ſtinging feares this way, yet there is a generation of preſumptuous, brazen-faced, bold people, that confidently thinke of themſelves, as the *Jewes* of the *Phariſees*, *Vſe* 3.

(being ſo holy and ſtrict) that if God ſave but two in the world, they ſhall make one.

The child of God indeed is bold as a Lion; but he hath Gods Spirit and promiſe, aſſuring him of his eternall welfare. But I ſpeake of divers that have no ſound ground to prove this point, which they pertinaciouſly defend, that they ſhall be ſaved. This confident humour rageth moſt of all in our old Profeſſors at large, who thinke that's a jeſt indeed, that having beene of a good beliefe ſo long, that they now ſhould be ſo farre behind hand, as to begin the worke, and lay the foundation a-new. And not onely among theſe, but amongſt divers ſorts of people, whom the Devill never troubles, becauſe he is ſure of them already, and therefore cryes peace in their eares, whoſe cõſciences never trouble them, becauſe that hath ſhut it's eyes; and hence they ſleep, and ſleeping dreame that God is mercifull unto them, and will be ſo, yet never ſee they are deceived, untill they awake with the flames

flames of hell about their eares; and the *world* troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And *Ministers* never trouble them, for they have none such as are fit for that worke neere them; or if they have, they can sit and sleepe in the Church, or chuse whether they will beleeve him. And their *friends* never trouble them, because they are afraide to displease them. And *God* himselfe never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience fly in thy face, and say, thou art the man; it may bee there are better in hell then thy selfe that art so confident; and therefore tell me what hast thou to say for thy selfe, that thou shalt be saved; in what thing hast thou gone beyond them that *thinke they are rich, and want nothing, and yet are poore, blinde, miserable, and naked?*

Object. 1. Thou wilt say happily, first, I have left my sinnes, I once lived in, *Ob.* 1.

and am now no Drunkard, no ſwearer, nor lyer, &c.

Anſw. I anſwer, thou mayeſt bee waſht from thy mire, the pollution of the world, and yet be a ſwine in Gods account, 2 *Pet.* 2. 20. and ſo mayſt live a blameleſſe, innocent, harmleſſe, honeſt, ſmooth life, and yet a miſerable creature ſtill, *Philip.* 3 6.

Ob. 2. *Object.* 2. But I pray, and that often.

Anſw. *Anſw.* This thou mayeſt doe, and yet never bee ſaved, *Iſay* 1. 11. To what purpoſe doe your multitude of ſacrifices? Nay, thou mayeſt pray with much affection, with a good heart, as thou thinkeſt, yet a thouſand miles off from being ſaved, *Prov* 1. 28.

Ob. 3. *Object.* 3. But I faſt ſometimes aſwell as pray.

Anſ. *Anſw.* So did the Scribes and Phariſees, even twice a weeke, which could not be publike but private faſts. And yet this righteouſneſſe could never ſave them.

Ob. 4. *Object.* 4. But I heare the word of God, and like the beſt preachers.

Anſw.

Answ. This thou mayest doe too, and yet never be saved, *Eze.* 33. 31, 32. Nay thou mayest so heare, as to receive much joy and comfort in hearing, nay to beleeve and catch hold on Christ, and so say and think he is thine, and yet not bee saved; as the stony ground did, *Mat.* 13. who heard the word with joy, & for a seasō beleeved. *Answ.*

Object. 5. I reade the Scriptures often. *Ob.* 5.

Answ. This you may doe too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible: for Christ needed but onely say, *It hath beene said of old time*, for they knew the text and place well enough without intimation. *Answ.*

Object. 6 But I am grieved, and am sorrowfull, and repent for my sins past. *Ob.* 6.

Answ. Judas did thus, *Matth.* 27. 3. he repents himselfe with a legall repentance for feare of hell, and with a naturall sorrow for dealing so unkindly with Christ, in betraying not onely of bloud, but innocent bloud. *Answ.*

Object. 7. Oh, but I love good men, and *Ob.* 7.

and their company.

Answ. *Answ.* So did the *five foolish virgins* love the company, and at the time of *extremity*, the very *oyle* and *grace* of the *wise*, yet they were locked out of the gates of mercy.

Ob. 8. *Object.* 8. But God hath given mee more knowledge then others, or then I my selfe had once.

Answ. *Answ.* This thou mayest have, and be able to teach others, and thinke so of thy selfe too, and yet never bee saved, *Rom.* 2. 18.

Ob. 9. *Object.* 9. But I keepe the Lords day strictly.

Answ. *Ans.* So did the Iewes, whom Christ condemned, yet were never saved.

Ob. 10. *Object.* 10. I have very many good desires and endeavours to be saved.

Answ. *Answ.* These thou and thousands may have, and yet never saved. *Luk.* 1. 3. 42. Many shall seeke to enter in at that narrow gate, & not be able.

Ob. 11. *Object.* 11. True, thou wilt say; many men doe many duties, but without any life or zeale. I am zealous.

Answ. *Answ.* So thou mayest be, and yet never

never ſaved, *Philip.* 3. 6. 11. *Jehu*, *Paul*, was zealous when he was a Phariſee, and if he was ſo for a falſe Religion and a bad cauſe, why much more mayſt thou bee for a good cauſe; ſo zealous, as not onely to cry out againſt prophaneneſſe of the wicked, but civill honeſty of others, and hypocriſie of others, but even of the coldneſſe of the beſt of Gods people: thou mayeſt be the forehorſe in the teame, and the ringleader of good exerciſes amongſt the beſt men, as *Ioaſh* a wicked King was the firſt that complained of the negligence of his beſt officers in not repairing the temple, and ſo ſtirre them up unto it: nay thou mayeſt bee ſo forward as to bee perſecuted, and not yeeld an inch, nor ſhrinke in the wetting, but mayeſt manfully and couragiouſly ſtand it out in time of perſecution, as the thorny ground did: ſo zealous thou mayſt be, as to like beſt of, and to flock moſt unto the moſt zealous preachers that ſearch mens cõſciences beſt, as the whole country of *Iudea* came flocking to *Iohns* miniſtry, delighted to

2. Chron. 44. 4, 5, 6.

to heare him for a ſeaſon, nay thou mayeſt be zealous, as to take ſweete delight in doing of all theſe things, *Iſa.* 58 2, 3. they delight in approaching neare unto God, and come ſhort of heaven.

Ob. 12. *Object.* 12. But thou wilt ſay; True, many a man rides poſt, that breakes his neck at laſt: many a man is zealous, but his fire is ſoone quench'd, and his zeale is ſoone ſpent; they hold not out.

Anſw. *Anſw.* So did that young man, yet he was a graceleſſe man, *Matth.* 19.20. *All theſe things have I done from my youth*: what lacke I yet?

Ob. 13. *Obj.* It is true, Hypocrites may perſevere, but they know themſelves to be naught all the while, and ſo deceive others: but I am perſwaded that I am in Gods favour, and in a ſafe and happy eſtate, ſince I doe all with a good heart for God.

Anſw. *Anſw.* This thou mayeſt verily thinke of thy ſelfe, and yet bee deceived, and damned, and goe to the Devill at laſt. *There is away* (ſaith *Solomon*)

Prov. 14. 12.

mon) that ſeemeth right to a man, but the end thereof is the way of death. For he is an hypocrite, not onely that makes a ſeeming outward ſhew of what he hath not, but alſo that hath a true ſhew of what indeede there is not. The firſt ſort of Hypocrites deceive others onely; the latter, having ſome inward, yet common worke, deceive themſelves too. *Jam.* 1. 26. *If any man ſeeme to be religious* (ſo many are, and ſo deceive the world) but it is added, *deceiving his owne ſoule.* Nay, thou mayſt goe ſo fairely, and live ſo honeſtly, that all the beſt Chriſtians about thee may thinke well of thee, and never ſuſpect thee, and ſo mayſt paſſe through the world, and dye with a deluded comfort, thou ſhalt goe to heaven, & be canonized for a Saint in thy funerall ſermon, and never know thou art counterfait, till the Lord brings thee to thy ſtrict and laſt examination, and ſo thou receiveſt that dreadfull ſentence, *Goe ye curſed*: ſo it was with the *Five fooliſh virgins* that were never diſcovered by the *wiſe*, nor by themſelves, untill Mat. 25.

untill the gate of grace was ſhut upon them; if thou haſt therefore no better evidences to ſhew for thy ſelfe, that thine eſtate is good, then theſe, Ile not give a pinnes point for all thy flattering falſe hopes of being ſaved: but it may be, thou haſt never yet come ſo farre as to this pitch; and if not, Lord, what will become of thee? Suſpect thy ſelfe much, and when in this Ship-wrack of ſoules thou ſeeſt ſo many thouſands ſinke, cry out, and conclude, it's a wonder of wonders, and a-thouſand, and a thouſand to one, if ever thou commeſt ſafe to ſhoare.

Vſe 4. Oh, ſtrive then to be one of them that ſhall be ſaved, though it coſt thee thy bloud, and the loſſe of all that thou haſt, and to goe beyond all thoſe that goe ſo farre, yet periſh at the laſt. Doe not ſay, that ſeeing ſo few ſhall be ſaved, therefore this diſcourageth me from ſeeking, becauſe, it may be, all my labour may be in vaine. Conſider that Chriſt here makes another and a better uſe of it, *Luk.*13.24. Seeing

ing that many ſhall ſeeke, and not enter, therefore (ſaith he) ſtrive to enter in at the ſtraight gate; venture at leaſt, and try what the Lord will doe for thee.

Queſt. Wherein doth a childe of God, (and ſo how may I) goe beyond theſe Hypocrites that goe ſo farre? *Queſt.*

Anſw. In three things principally. *Anſw.*

Firſt, no unregenerate man, though he went never ſo farre, let him doe never ſo much, but he lives in ſome one ſinne or other, ſecret or open, little or great. *Judas* went farre, but he was covetous. *Herod* went farre, but hee loved his *Herodias*. Every dogge hath his kennell, every ſwine hath his ſwill, and every wicked man his luſt, for no unregenerate man hath fruition of God to content him, and there is no mans heart, but it muſt have ſome good to cõtent it; which good is to be found onely in the Fountaine of all good, and that is God; or in the ciſterne, and that is in the creatures: hence a man having

1. Wherein a a child of God goeth beyond an Hypocrite.

having loſt full content in God, hee ſeekes for, and feeds upon contentment in the creature, which he makes a God to him, and here lyes his luſt or ſinne, which he muſt needs live in. Hence, aske thoſe men that goe very farre, and take their penny for good ſilver, and commend themſelves for their good deſires: I ſay, aske them, if they have no ſinne. Yes, ſay they, who can live without ſinne? and ſo they give way to ſinne, and therefore live in ſin; Nay, commonly, all the duties, prayers, zeale, &c. of the beſt Hypocrites are to hide a luſt; as the whore in the *Proverbes*, that wipes her mouth, and goes to the Temple, and payes her vowes, or to feed her luſt, as *Jehu* his zeale againſt *Baal* was to get a Kingdome. There remaines a root of bitterneſſe in the beſt Hypocrites, which howſoever it be lopt off ſometimes by ſickneſſe or horrour of conſcience, and a man hath purpoſes never to commit it againe, yet there it ſecretly lurks, and though it ſeemeth to bee bound and conquered by the word, or by prayer, or

or by outward croſſes, or while the hand of God is upon a man, yet the inward ſtrength and power of it remains ſtill; and therefore when Temptations, like ſtrong *Philiſtines*, are upon this man againe, he breakes all vowes, promiſes, bonds of God, and will ſave the life of his ſinne.

2. Secondly, no unregenerate man or woman ever came to be poore in ſpirit, and ſo to be carried out of all duties unto Chriſt: if it were poſſible for them to forſake and breake looſe for ever from all ſinne, yet here they ſticke as the Scribes and Phariſees, and ſo like zealous *Paul* before his converſion, they faſted, and prayed, and kept the Sabbath, but they reſted in their legall righteouſneſſe, and in the performance of theſe and the like duties. Take the beſt Hypocrite that hath the moſt ſtrong perſwaſions of Gods love to him, and aske him, why he hopes to be ſaved. He will anſwer, I pray, reade, heare, love good men, cry out of the ſinnes of the time. And tell him againe, that an Hypocrite may climbe

theſe Staires, and goe as farre. Hee will reply, True indeed, but they doe not what they doe with a ſound heart, but to be ſeene of men. Marke now, how theſe men feele a good heart in themſelves, and in all things they doe, and therefore feele not a want of all good, which is poverty of ſpirit, and therefore here they fall ſhort, *Iſa. 66.* 2. there were divers Hypocrites forward for the worſhip of God in the Temple, but God loathes theſe, becauſe not *poore in Spirit*, to them onely it is ſaid, *the Lord will looke.* I have ſeene many Profeſſors very forward for all good duties, but as ignorant of *Chriſt*, when they are ſifted, as blocks. And if a man (as few doe) know not Chriſt, he muſt reſt in his duties, becauſe he knowes not Chriſt, to whom he muſt goe and be carried if ever hee be ſaved. I have heard of a man that being condemned to dye, thought to be ſaved from the Gallowes, and to ſave himſelfe from hanging by a certaine gift he ſaid he had of whiſtling; ſo men ſeeke to ſave themſelves by their

their gifts of knowledge, gifts of memory, gifts of prayer, and when they see they must dye for their sinnes, this is the ruine of many a soule, that though he forsake Ægypt and his sins, and flesh-pots there, & will never be so as he hath beene, yet he never commeth into *Canaan*, but loseth himselfe and his soule in a wildernesse of many duties, and there perisheth.

Thirdly, if any unregenerate man come unto Christ, he never gets into Christ, that is, never takes up his eternall rest and lodging in any thing else but Jesus Christ, *Heb.* 4. 4. *Judas followed Christ* for the bagge, he would have *the bagge*, and Christ too; *The Youngman* came unto Christ to be his Disciple, but he would have *Christ* and the *world* too; they will not content themselves with Christ alone, nor with the world alone, but make their markets out of both, like whorish wives, that will please their husbands and others too. Men in distresse of conscience, if they have comfort from Christ, they are contented; if they 3.

have ſalvation from hell by Chriſt, they are contented: but Chriſt himſelfe contents them not. Thus farre an Hypocrite goes not. So much for the firſt Doctrine, obſerved out of the text. I come now to the ſecond.

Doct.2. *Doct. 2. That thoſe that are ſaved, are ſaved with much difficulty: or it is a wonderfull hard thing to be ſaved.*

The gate is ſtraight, and therefore a man muſt ſweat and ſtrive to enter, and therefore the entrance is difficult, and the progreſſe of ſalvation too. Jeſus Chriſt is not got with a wet finger. It is not wiſhing and deſiring to be ſaved; hell mouth is full of good wiſhes. It is not ſhedding a teare at a Sermon, or blubbering now and then in a corner, and ſaying over thy prayers, and crying God mercy for thy ſinnes, will ſave thee. It is not Lord have mercy upon us, will doe thee good. It is not comming conſtantly to Church; theſe are eaſie matters. But it is a tough work, a wonderfull hard matter to be ſaved, 1 *Pet.* 4. 18. Hence the way to Heaven is compared to *a race*, where a man muſt

muſt put forth all his ſtrength, and ſtretch every limbe, and all to get forward. Hence a Chriſtiãs life is compared to *wraſtling*, *Ephe.* 6. 12. All the policy and power of hell buckle together againſt a Chriſtian, therefore hee muſt looke to himſelfe, or elſe he falls. Hence it is compared *to fighting*, 2 *Tim.* 4. 7. a man muſt fight againſt the Devill, the world, himſelfe, who ſhoot poyſoned bullets in the ſoule, where a man muſt kill or be killed. God hath not lined the way to Chriſt with velvet, nor ſtrewed it with ruſhes; Hee will never feede a ſlothfull humour in man, who will be ſaved, if Chriſt and heaven would drop in their mouthes, and if any would beare their charges thither: Chriſt, if he might be bought for a few cold wiſhes and lazy deſires, would be of ſmall reckoning amongſt men, who would ſay, lightly come, lightly goe. Indeede Chriſts yoake is eaſie in it ſelfe, and when a man is got into Chriſt, nothing is ſo ſweet; but to a carnall dull heart, it is hard to draw in it.

1. There is the ſtraight gate of *Humiliation* wch men muſt paſſe through to Chriſt. God ſaveth none but firſt he humbleth them; now this is hard to paſſe through the gates and flames of hell, for a heart as ſtiffe as a ſtake to bow, as hard as ſtone to bleede for the leaſt prick, not to mourne for one ſin, but all ſinnes, and not for a fit, but all a mans life time; Oh it is hard for a man to ſuffer himſelfe to be loaden with ſinne, and preſt to death for ſinne, ſo as never to love ſinne more, but to ſpit in the face of it, which hee once loved as dearely as his life. It is eaſy to drop a teare or two, and be ſermon-ſick, but to have a heart rent for ſinne and from ſinne, this is true humiliation, and this is hard.

2. The ſtraight gate of *Faith, Eph* 1. 19. its an eaſie matter to preſume, but hard to beleeve in Chriſt. It is eaſie for a man that was never humbled to beleeve and ſay, 'tis but beleeving: but it is an hard matter for a man humbled, when he ſeeth all his ſinnes in order before him, the devill and conſcience

ence roaring upon him, and crying out againſt him, and God frowning upon him, now to call God Father, is an hard worke. *Judas* had rather bee hanged then beleeve. Hard to ſee a Chriſt, as a rocke to ſtand upon, when overwhelmed with ſorrow of heart for ſinne. It is hard to prize Chriſt above 10000. worlds of pearle: 'tis hard to deſire Chriſt, and nothing but Chriſt; hard to follow Chriſt all the day long, and never to be quiet till hee is got in thine armes, and then with *Simeon* to ſay, *Lord, now letteſt thou thy ſervant depart in peace.*

3. The ſtraight gate of *Repentance.* 3.
It is an eaſie matter for a man to confeſſe a mans ſelfe to be a ſinner, and to cry God forgiveneſſe untill next time: but to have a bitter ſorrow, and ſo to turne from all ſinne, and to returne to God, and all the waies of God: this is true repentance, this is hard.

4. The ſtrait gate of oppoſition of 4.
Devills, the world, and a mans owne ſelfe, who knock a man downe when he begins to looke towards Chriſt and Heaven.

Vſe. Hence learne, that every eaſie way to Heaven is a falſe way, although Miniſters ſhould preach it out of their Pulpits, and Angels ſhould publiſh it out of Heaven.

1. Now there are nine eaſie waies to Heaven (as men thinke) all which leade to Hell.

1. The common broad way, wherein a whole pariſh may all goe a breadth in it; tell theſe people they ſhall bee damned, their anſwer is, then woe to many more beſides me.

2. 2. The way of civill education, whereby many wild natures are by little and little tamed, and like wolves are chained up eaſily while they are young.

3. 3. *Balams* way of good wiſhes, whereby many people will confeſſe their ignorance, forgetfulneſſe, and that they cannot make ſuch ſhewes as others do, but they thanke God their hearts are as good, and God for his part accepts (they ſay) the will for the deede; And, *my ſonne give me thine heart*, the heart is all in all, and ſo long they hope to doe

doe well enough. Poore deluded creatures thus thinke to breake through armies of ſins, devils temptations, and to breake open the very gates of Heaven, with a few good wiſhes; they think to come to their journeys end without legs, becauſe their hearts are good to God.

4. The way of formality, whereby men reſt in the performance of moſt or of all externall duties without inward life, *Mark.* 1. 14. Every man muſt have ſome religion, ſome fig-leaves to hide their nakedneſſe. Now this Religion muſt bee either true Religion, or the falſe one; if the true, hee muſt either take up the power of it, but that hee will not, becauſe it is burdenſome: or the forme of it, and this being eaſie, men embrace it as their God, and will rather loſe their lives then their Religion thus taken up. This forme of Religion is the eaſieſt Religion in the world; partly becauſe it eaſeth men of trouble of conſcience, quieting that: Thou haſt ſinned, ſaith conſcience, and God is offended; take a book and pray, keepe

4.

keepe thy conſcience better, and bring thy bible with thee. Now conſcience is ſilent, being charmed downe with the forme of Religion, as the devill is driven away with (as they ſay) holy water; partly alſo becauſe the forme of Religion credits a man, partly becauſe it is eaſie in it ſelfe, it's of a light carriage, being but the ſhadow and picture of the ſubſtance of Religion: as now, what an eaſie matter is it, to come to Church? They heare (at leaſt outwardly) very attentively an houre and more, and then to turne to a proofe, and to turne downe a leafe, here's the forme. But now to ſpend ſaturday at night, and all the whole Sabboth day morning in trimming the Lampe, and in getting oyle in the heart, to meete the bridegroome the next day, and ſo meete him in the word, and there to tremble at the voice of God, and ſuck the breſt while it is open, and when the word is done, to goe aſide privately, and there to chew upon the word, there to lament with teares all the vaine thoughts in duties, deadneſſe in hea-

hearing, &c. this is hard, becauſe this is the power of hearing, and this men will not take up: ſo for private prayer, what an eaſie matter it is for a man to ſay over a few prayers out of ſome devout booke, or to repeate ſome old prayer got by heart ſince a child, or to have two or three ſhort-winded wiſhes for Gods mercy in the morning and at night, this forme is eaſie: but now to prepare the heart by ſerious meditation of God and mans ſelfe before he prayes, then to come to God with a bleeding hunger-ſtarved heart, not onely with a deſire, but with a warrant, I muſt have ſuch or ſuch a mercy, and thereto wraſtle with God, although it bee an houre or two together for a bleſſing, this is too hard; men thinke none doe thus, and therefore they will not.

Fifthly, the way of preſumption, whereby men having ſeene their ſins, onely catch hold eaſily upon Gods mercy. 5.

Sixthly, the way of ſloth, whereby men lye ſtill, and ſay, God muſt doe all; 6.

all. If the Lord would set up a Pulpit at the Ale-house doore, it may bee they would heare oftner. If God will alwayes thunder, they will alwayes pray; if strike them now and then with sickneſſe, God ſhall be payed with good words and promiſes enow, that they will be better if they live; but as long as peace laſts, they will run to Hell as faſt as they can; and if God will not catch them, they care not, they will not returne.

7. Seventhly, The way of careleſneſſe, when men feeling many difficulties, paſſe through ſome of them, but not all, and what they cannot get now, they feed themſelves with a falſe hope they ſhall hereafter: they are content to be called Preciſians, and fooles, and crazie braines, but they want brokenneſſe of heart, and they will pray (it may be) for it, and paſſe by that difficulty; but to keep the wound alwayes open, this they will not doe, to be alwayes ſighing for help, and never to give themſelves reſt, till their hearts are humbled; that they will not; theſe

theſe have a name to live, yet are dead.

Eighthly, the way of moderation or honeſt diſcretion, *Rev. 3. 16.* which indeed is nothing but luke-warmeneſſe of the ſoule, and that is, when a man contrives and cuts out ſuch a way to Heaven, as he may be hated of none, but pleaſe all, and ſo doe any thing for a quiet life, and ſo ſleepe in a whole skin. The Lord ſaith, *He that will live godly, muſt ſuffer perſecution*: No, not ſo, Lord. Surely (think they) if a man be diſcreet and wiſe, this man will commend thoſe that are moſt zealous if they were but wiſe, if he meet with a black-mouth'd ſwearer, he will not reprove him, leſt hee be diſpleaſed with him; if he meet with an honeſt man, hee'l yeeld to all he ſaith, that ſo he may commend him; and when he meets them both together, they ſhall be both alike welcome (what ever he thinkes) to his houſe and Table, becauſe he would faine be at peace with all men. 8.

Ninthly, and laſtly, The way of ſelfe-love, whereby a man fearing terribly 9.

terribly he ſhall be damned, uſeth diligently all meanes whereby he ſhall be ſaved. Here is the ſtrongeſt difficulty of all, to row againſt the ſtreame, and to hate a mans ſelfe, and then to follow Chriſt.

The way of ſelfe-love.

I now come to the ſixth Generall Head propoſed in order to be conſidered on.

CHAP.

CHAP. VI.

THat the grand cauſe of mans eternall ruine, or why ſo many are damned, and ſo few ſaved by Chriſt, it is from themſelves, Ezek. 33. 11. Why will you dye?

The great cauſe why ſo many people dye, and periſh everlaſtingly, is becauſe they *will*; every man that periſheth, is his owne Butcher, or murtherer, *Matth.* 23. 27. *Hoſ.* 13. 9. this is the Point we purpoſe to proſecute at the preſent.

Queſt. The queſtion here will be, how men plot and perfect their owne ruine. *Queſt.*

Anſw. By theſe foure principall meanes, which are the foure great Rocks that moſt men are ſplit upon; and great neceſſity lyeth upon every man to know them; for when a powder-plot is diſcovered, the danger is almoſt paſt. I ſay there are theſe foure cauſes of mans eternall overthrow, which *Anſw.* How men plot their own ruin.

which I ſhall handle largely, and make uſe of every particular reaſon when it is opened and finiſhed.

1. Firſt, by reaſon of that bloudy black *ignorance* of men, whereby men are wofully ignorant of their moſt miſerable eſtate; and hence not knowing their miſery, thinking themſelves to be well enough already, they never ſeeke to come out of their miſery, and ſo periſh in it.

2. Secondly, by reaſon of mens *carnall ſecurity*, whereby they feele not their miſery, and ſo never groane to come out of it, when they doe know it.

3. Thirdly, By reaſon of mans *carnall confidence*, whereby they ſhift to ſave themſelves by their owne duties and performances when they feele it.

4. Fourthly, By reaſon of mans bold *preſumption*, whereby men ſcramble to ſave themſelves by their owne ſeeming faith, when they ſee an inſufficiency in duties, and an unworthineſſe in themſelves for God to ſave them.

I will begin with the first Reason, and discover the first traine, whereby men blow up themselves, which is this: They know not their misery, nor that fearefull accursed forlorne estate wherein they lie, but thinke and say, they shall doe as well as others; and therefore when any friend perswadeth them to come out of it, and shewes them the danger of remaining in such a condition; what's their answer? I "pray you save your breath to coole "your broth. Every Fat shall stand "on his owne bottome; let me alone, "I hope I have a soule to save as well "as you, and shall be as carefull of it "as you shall or can be; you shall "not answer for my soule, I hope I "shall doe as well as the preciseſt of "you all. Hence likewise, if the Minister come home to them, they goe home with hearts full of out-cryes against the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true; here's harsh doctrine, enough to make a man run out of his wits, and to drive

Ignorance the first Generall Reason of mans ruine.

me to despaire. Thus they know not their misery, and not knowing, they are lost and condemned Creatures under the everlasting wrath of God: They never seeke, pray, strive or follow the meanes whereby they may come out of it, and so perish in it, and never know it, till they awake with the flames of hell about their eares: They will knowledge indeed many of them, that all men are borne in a most miserable estate, but they never apply particularly that generall truth to themselves; saying, I am the man, I am now under Gods wrath, and may bee snatcht away by death every houre, & then I am undone and lost for ever.

Now there are two sorts of people that are ignorant of this their miserie.

First; the common sort of prophane blockish ignorant people.

Secondly, the finer sort of unsound hollow professors, that have a Peacocks pride, that thinke themselves faire, and in a very good estate, though they have but one feather on their crest to boast of.

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is for these 4. reasons.

The 1. sort.

1. Sometimes because they want the saving meanes of knowledge. There's no faithfull Minister, no compassionate *Lot* to tell them of fire and brimstone from heaven for their crying sinnes; there's no *Noah* to forewarne them of a floud, there's no messenger to bring them tidings of those Armies of Gods devouring plagues and wrath, that are approaching neare unto them; they have no pilots, poore forsaken creature, sto shew them their rockes, they have either no Minister at all to teach them, either because the Parish is too poore, or the Church-living too great to give a faithfull man, the strongest asses carrying the greatest burdens commonly: or they have ministers, O woefull Physitians, sometimes they be prophane, and cannot heale themselves, and sometimes they be ignorant, and know not what to preach, unlesse they should

1. *Reason.*

follow the ſteps of Maſter *Latimers* Fryer; *Johns* ten converts; or at the beſt, they ſhoot off a few pot-gunnes againſt groſſe ſinnes; or if they doe ſhew their miſery, they licke them whole againe with ſome comfortable ill applyed ſentences (but I hope better things of you, my brethren) the mans Patron may happily ſtorme elſe. Or elſe they ſay commonly, thou haſt ſinned, but comfort thy ſelfe, deſpaire not, Chriſt hath ſuffered, and thus skin over the wound, and let it feſter within for want of cutting it deeper: I ſay therefore, becauſe they want a faithfull watch-man to cry fire, fire, in that ſleepy eſtate of ſinne and darkneſſe wherein they lye; therefore whole Townes, pariſhes, generations of men, are burnt up, *Lam.* 2. 14. and periſh miſerably.

2. *Reaſon.* Secondly, becauſe they have no leiſure to conſider of their miſery, when they have the meanes of revealing it unto them. *Fœlix*, *Acts* 24. 25. Many a man hath many a bitter pill given him at a Sermon, but he hath no leiſure

ſure to chew upon it. One man is taken up with ſuits in Law, and another almoſt eaten up with ſuretiſhip, and carking cares how to pay his debts, and provide for his owne; another hath a great charge, and few friends, and hee ſaith the world is hard, and hence, like a Mole, rootes in the earth week-dayes and Sabbath dayes, the world thus calling them on one ſide, and luſts on another, and the Devill on the other ſide, they have no leiſure to conſider of death, Devill, God, nor themſelves, Hell nor Heaven. The Miniſter cryes and knockes without, but there is ſuch a noiſe and lumber of tumultuous luſts and vaine thoughts in their hearts and heads, that all good thoughts are ſad thoughts are knockt downe preſently.

Thirdly, becauſe if they have leiſure, they are afraid to know it. Hence people cry out of Miniſters, that they damne all, and hence will heare them no more, and they will not be ſuch fooles as to beleeve all that ſuch ſay; the reaſon is, they are afraid to know *Reaſ. 3.*

the worst of themselves, they are afraid to be cut, hence are afraid of the Chirurgion; they thinke, to be troubled in mind as others are, is the very high-rode to despaire; and therefore if they doe heare a tale, how one after hearing of a Sermon grew distracted, or drowned, or hanged himselfe, it shall be an item, and a warning to them, as long as they live, for troubling their heads about such matters. Men have guilty consciences, hence flye from the face of God, as prisoners from the Judge, as Debtors from the Creditor. But if the Lord of Hosts can catch you, you must and shall feele with horrour of heart that which you feare a little now.

Reas.4. Fourthly, because if they be free from this foolish feare, they cannot see their misery, because they looke upon their estates through false glasses, and by vertue of many false principles in their minds, they cheat themselves.

Which false Principles are these principally; I will but name them.

1. First, because God that made them, will

will not be ſo cruell as to damne them.

Secondly, becauſe they feele no miſery, but are very well, therefore they feare none. 2.

Thirdly, becauſe God bleſſeth them in their outward eſtates, in their Corne, children, calling, friends, &c. and would God bleſſe them ſo if hee did not love them? 3.

Fourthly, becauſe they thinke ſinne to be no great evill, for all are ſinners, ſo this cannot miſchiefe them. 4.

Fifthly, becauſe they think Gods mercy is above all his workes, though ſinne be vile, yet conceiving God to be all mercy, all honey, and no juſtice, they think they are well. 5.

Sixthly, becauſe they thinke Chriſt dyed for all ſinners, and they confeſſe themſelves to be great ones. 6.

Seventhly, becauſe they hope well, and ſo thinke to have well. 7.

Eighthly, becauſe they doe as moſt doe, who neither crying out of their ſinnes while they live, and dying like Lambes, doubt not for their parts, but 8.

doing as ſuch doe, they ſhall dye happily as others, they thinke they have done.

9. Ninthly, becauſe their deſires and hearts are good, as they think.

10. Tenthly, becauſe they doe as well as God will give them grace, and ſo God is in the fault onely if they periſh

Theſe are the reaſons and grounds upon which profane people are deceived.

Now it followeth to ſhew the grounds on which the finer ſort is of.

2. Sort. Secondly, Hollow Profeſſors cheat and cozen their owne ſoules. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and ſearch them deeply, they prove pithleſſe, ſapleſſe, hollow, unſound creatures. Theſe men twiſt their owne ruine with a finer thread, and can juggle better then the common ſort, and caſt miſts before their owne eyes, and ſo cheat their owne ſoules.

It's

It's Miniſters firſt work to turne men from darkneſſe into this light, *Act.* 26. 18. and the Spirits firſt work to convince men of ſinne, *Joh.* 16. 9 and therefore it's peoples maine work to know the worſt at firſt of themſelves.

How men come to be deceived about their ſpirituall eſtates.

Now the cauſes of theſe mens miſtaking is three-fold.

1. Firſt, the ſpirituall madneſſe and drunkenneſſe of their *Underſtanding.*

2. Secondly, the falſe baſtard peace begot and nouriſhed in the *Conſcience.*

3. Thirdly, the ſly and ſecret diſtempers of the *Will.*

Firſt, There are theſe ſeven drunken diſtempers in the underſtanding or minde of man, whereby he commeth to be moſt miſerably deceived.

1. Firſt, the underſtandings *Arrogancie.* You ſhall never ſee a man meane and vile in his owne eyes deceived, *Pſal.* 25. 9. but a proud man or woman is ever cheated; Hence proud *Haman* thought ſurely he was the man *whom the*

Esther 66.

the King would honour, when in truth it was intended for poore *Mordecay*. For, pride having once overspread the mind, it ever hath this property, it makes a penny stand for a pound, a sparke is blown up to a flame, it makes a great matter of a little seeming grace, and therefore the proud *Pharisee*, when hee came to reckon with himselfe hee takes his poore counter, that is, *I am not as other men*, nor as this Publican, and sets it downe for 1000. pound, that is, hee esteemes of himselfe, as a very rich man for it. So these and many a man, because he hath some good thing in himselfe, as, hee is pittifull to the poore, he is a true man though a poore man, he was never given to women, &c. He magnifieth hereupon this little, and himselfe for this little, and so deceives himselfe, he over-reckons himselfe. There are your *Bristow* stones like Diamonds, and many cheaters cozen Countrey folkes that desire to be fine, and know not what Diamonds are. With these many a man are desirous to be honest, and

to

to be reputed ſo, not knowing what true grace meanes, therefore Briſtow-ſtones are pearles in their eyes. A little ſeeming grace ſhines ſo bright in their eyes, that they are halfe bewitched by it, to thinke highly of themſelves, although they be but glittering ſeeming jewels in a ſwines ſnout. A cab of Doves dung was ſould in *Samarias* time of famine at a great rate: a man living in ſuch a place, where all about him are either ignorant, or prophane, or civill, a little morall honeſty (dung in reſpect of true grace) goes a great way, and is eſteemed highly of, and he is as honeſt a man as ever lived. A man that lookes through a red glaſſe, all things appeare red: a man looking upon himſelfe through ſome faire ſpectacles, through ſome one good thing that hee hath in himſelfe, appeares faire to him. It is ſaid, *Luke* 20. *ult.* the *Phariſees devoured widowes houſes*. Might not this racking of Rents make them queſtion their eſtates? no. Why? they for pretence made long prayers: ſo, many men are drunk now and

and then, but they are ſorry, they cannot but ſinne, but their deſires are good; they talke idly, but they live honeſtly; they doe ill ſometimes, but they meane well. Thus when ſome good things are ſeene in themſelves, pride puffes them with an overweening conceit of it, and ſo they coſen themſelves.

Secondly, the underſtandings *Obſtinacy*: wherby the minde having beene long rooted in this opinion, that I am in a good eſtate, wil not ſuffer this conceit to be pluckt out of it. Now, an old rooted, yet rotten profeſſion, having grown long in a good conceit of themſelves, will not beleeve that they have beene fooles all their life time, and therefore now muſt pull downe, and lay the foundation againe; and hence you ſhall have many ſay of a faithfull Miniſter that doth convince and condemne them and their eſtate to be moſt woefull; what, ſhall ſuch an upſtart teach me? doth hee thinke to make me dance after his pipe, and to think that all my good prayers,

my

my faith, my charity, have beene ſo long abominable and vile before God? no ſilver can bribe a man to caſt away his old traditional opinions & conceits wherby he cheates himſelf; till Chriſts bloud doe it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this againſt Jeſus Chriſt, that their old Fathers worſhipped in that mountaine, and therefore it was as good a place as *Jeruſalem*, the place of Gods true worſhip, *Joh.* 4. 20. Men grow crooked and aged with good opinions of themſelves, and can ſeldome or never bee ſet ſtraight againe. Hence ſuch kind of people, though they would faine bee taken for honeſt religious Chriſtians, yet never ſuſpect their eſtates to bee bad themſelves, neither can they endure, that any other ſhould ſearch or ſuſpect them to be yet rotten at the heart: And are not theſe wares and commodities much to be ſuſpected, nay concluded to be ſtarke naught which the ſeller will needs put upon the chapmã without ſeeing or looking on them firſt? It's a ſtrong argument we

we produce against the Papists Religion to be suspected to be bad, because they obtrude their opinions on their followers to be beleeved without any hesitation or dispute about them, either before or after they have embraced them, or certainely thy old faith, thy old prayers, thy old honesty or forme of piety are counterfeit wares that cannot endure searching, but will not be driven from this conceit, *I am in a good estate* because I have beene so long of this good minde, and therefore will not begin to doub now, and it's to be feared, that such kinde of people, as I have much observed, are either notoriously ignorant, or have sometime or other fallen into some horrible secret grievous sinnes, as whoredome, oppression, &c. the guilt of which yet secretly on them, make them fly from the light of Gods truth to finde them out, and therefore quarrell against it, and ministers that preach it, *Rom.* 2. 8. And therefore as it is with theeves when they have any stollen goods brought within doores, will not bee

searched

ſearched or ſuſpected, but ſay they are as honeſt men as themſelves that come to ſearch, for they feare if they be found out, that they ſhall be troubled before the judge, and may hardly eſcape with their lives: ſo many old Profeſſors, when the miniſter comes to ſearch them, they clap to the doores upon the man and truth too, and ſay they hope to be ſaved as wel as the beſt of them all; The truth is, they are guilty, they are loath to bee troubled and caſt downe by ſeeing the worſt of themſelves, and thinke it's hard for them to go to heaven, & ſo to be ſaved, if they have beene in a wrong way all their life time. An honeſt heart will cry out to the beſt meanes, Lord ſearch me, *Iohn* 3. 20. and open all the doores to the entertainement of the ſtraighteſt, ſtricteſt truths.

The underſtandings *obſcurity* or ignorance of the infinite exactneſſe, glorious purity, and abſolute perfection of the law of God; whence it commeth to paſſe, that this burning Lamp or bright ſunne of Gods law, being ſet in

in their mindes, rotten grounds of their own righteouſneſſe, doing ſome things according to the Law of God, ſhines and gliſters gloriouſly in their eyes in the darke night time of diſmall darkeneſſe, by doing of which they thinke they pleaſe God, and ſo God loves them, and ſo thinke their eſtates are very good. *I was alive*, ſaith *Paul*, *Rom.* 7. 9. *without the Law*, and he gives the reaſon of it, becauſe ſin did but ſleepe in him like a cut-throat in an houſe, where all is quiet. Before the law came, hee ſaw not that deadly ſecret core of corruption, and that litter of rebellion that was lurking in his heart, and therefore thought highly of himſelfe for his owne Righteouſneſſe. The Goſpel is a glaſſe to ſhew men the face of God in Chriſt, 2 *Cor.* 2. *ult.* The law is that glaſſe that ſheweth a man his owne face, and what he himſelfe is. Now if this glaſſe be taken away, and not ſet before a deformed heart, how can a man but thinke himſelfe faire? And this is the reaſon why civill men, formaliſts, almoſt every one, thinke better

better of themſelves then indeed they are, becauſe they reckon without their hoaſt, that is, they judge of the number, nature, and greatneſſe of their ſins by their owne bookes, by their owne reaſon, they look not Gods debt book, Gods exact lawes over, and compare themſelves with it; if they did it would amaze the ſtouteſt heart, and plucke downe mens plumes, and make them ſay, is there any mercy ſo great as to paſſe by ſuch ſinnes, and to put up ſuch wronges, and to forgive ſuch ſinnes and debts, one of which may undoe me alone, much more ſo many?

Fourthly, the underſtandings *ſecurity or ſleepineſſe*, whereby men never reflecting upon their owne actions, nor cõparing them with the rule, although they have knowledg of the law of God; yet it is with them as it is with men that have a faire glaſſe before them, but never beholding themſelves in the glaſſe, never ſee their ſpots. This is the woe of moſt unregenerate men; they want a reflecting power & light to judg of themſelves by, *Jer.* 8. 6. you ſhall 4.

have them thinke on a Sermon, Here's for ſuch an one, and ſuch an one is touched here; and it may be the ſame Sermon principally ſpeakes of them; But they never ſay, this concerneth me, I was found out through the goodneſſe of the Lord to day, and ſurely the man ſpake unto non, but unto me, as if ſomebody had told him what I have done. And hence you ſhall finde out many lame Chriſtians, that will yeeld to all the truthes delivered in a Sermon, and commend it too, but goe away, and ſhake off all truthes that ſerve to convince them. And hence many men, when they examine themſelves in generall; whether they have grace or no, whether they love Chriſt or no, they thinke yes, that they doe with all their hearts; yet, they neither have this grace nor any other, what ever they thinke, becauſe they want a reflecting light to judge of generalls by particulars, and their owne particular courſes. For, tell theſe men, that he that loves another truely, will often thinke of him, ſpeake of him, rejoyce in his company,

pany, will not wrong him willingly in the leaſt thing: Now aske them if they love Chriſt thus, if they have any reflecting light, they ſhall ſee, where they have one thought of Chriſt, they have 1000. on other things. Rejoyce? nay they are weary of his company in word, in prayer. And that they doe not onely wrong him, but make a light matter of it, when it is done, all are ſinners, and no man can live without ſinne. Like a ſleepy man (fire burning in his bed-ſtraw) he cryes not out, when others haply lament his eſtate, that ſee a farre off, but cannot helpe him, *Iſay* 42.25. A man that is to be hanged the next day, may dreame overnight, hee ſhall be a King; why? becauſe he is aſleepe, hee reflects not on himſelfe. Thou mayeſt goe to the devill and bee damned, and yet ever thinke and dreame, that all is well with thee. Thou haſt no reflecting light to judge of thy ſelfe. Pray, pray therefore that the Lord would turne your eyes inward, and doe not let the devill and deluſion ſhut you out of your owne

houſe from ſeeing what Court is kept there every day.

5. Fiftly, the underſtandings *impiety*; whereby it leſſens and vilifies the glorious grace of God in another: whence it comes to paſſe, that this deluded ſoule ſeeing none much better then himſelfe, concludes, if any be ſaved, I ſhall no doubt be one, *Iſay* 26. 10, 11. Men will not behold the Majeſty of God in the lives of his people; many a man being too light, yet deſirous to goe and paſſe for current, weighs himſelfe with the beſt people, and thinkes, what have they that I have not? what doe they that I doe not? and if he ſee they goe beyond him, hee then turnes his owne ballance with his finger, and makes them too light, that ſo he himſelfe may paſſe for right.

And this vilifying of them and their grace, judging them to be of no other metall then other men, appeares in three particulars.

1. Firſt, they raiſe up falſe reports, and nouriſh a kennell of evill ſuſpitions of them: if they know any ſin committed by

by them, they will conclude, they be all ſuch; if they ſee no offenſive ſinne in any of them, they are then reputed a pack of Hypocrites. If they are not ſo uncharitable, having no grounds, they propheſy they will hereafter bee as bad as others, though they carry a faire flouriſh now.

Secondly, if they judge well of them, then they compare themſelves to them, by taking a ſcantling onely by their outſide, and by what they ſee in them, and ſo, like children, ſeeing ſtars a great way off, think them no bigger nor brighter then winking candles, They ſtand a far off from ſeeing the inſide of a child of God, they ſee not the glory of God filling that temple, they ſee not the ſweet influence they receive from heaven, and that fellowſhip they have with their God, and hence they judge but meanely of them, becauſe the outſide of a Chriſtian is the worſt part of him, and his glory ſhines chiefly within. 2.

Thirdly, if they ſee, that they doe excell them, that they have better 3.

lives, and better hearts, and better knowledge, yet they will not conclude they have no grace, because it hath not that ſtamp that honeſt mens money hath. But this prank they play, they thinke ſuch and ſuch good men have a greater meaſure, and a higher degree of grace then themſelves, yet they dare bee bold to thinke and ſay, their hearts are as upright, though they be not ſo perfect as others are; And ſo vilifies the grace that ſhines in the beſt men, by making this gold to differ from their owne copper, not eſſentially but gradually, and hence they deceive themſelves miſerably, not but that one ſtarre or ſincere Chriſtian differs from an other in glory: I ſpeake of thoſe men onely, that never were fixt in ſo high a ſphere, as true honeſty dwells, yet falſely father this bad concluſion, that they are upright for their meaſure, that they have not the like meaſure of grace received as others have.

6. Sixthly, the underſtandings *idolatry*: whereby the mind fets up, and bowes

bowes down to a falſe image of grace; that is, the minde being ignorant of the height & excellency of true grace, takes a falſe ſcantling of it, and ſo imagins and fancies within it ſelfe, ſuch a meaſure of common grace to be true grace, which the ſoule eaſily having attained unto, conceives it is in the ſtate of grace, and ſo deceives it ſelfe miſerably, *Rom.* 10. 3.

And the mind comes to ſet up her image thus.

Firſt, the minde is haunted and purſued with troubleſome feares of hell. *Conſcience* tells him, he hath ſinned, and the *Law* tells him he ſhall die, and *Death* appeares and tells him, he muſt ſhortly meete with him; And if hee be taken away in his ſinnes, then comes a black day of reckoning for all his privie prankes, a day of bloud, horrour, judgement and fire, where no creature can comfort him. Hence ſaith he, Lord, keepe my ſoule from theſe miſeries, and hopeth it ſhall not prove ſo evill with him, but feares it will. 1.

2. Secondly, Hereupon he desireth peace and ease, and some assurance of freedome from these evils. For it is an Hell above ground, ever to be on the wrack of tormenting feares.

3. Thirdly, That he may have ease, he will not swagger his trouble away, nor drowne it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too:) Hereupon he desires to heare such Sermons, and read such Bookes as may best satisfie him concerning the least measure of grace; for, sinnes onely troubling him, grace onely can comfort him soundly: And so, *Grace*, that is meate and drinke to an holy heart, is but Physicke to this kinde of men, to ease them of their feares and troubles.

4. Fourthly, Hereupon ignorant of the height of true grace, he fancieth to himselfe such a measure of common grace to be true grace. As, if he feeles himselfe ignorant of that which troubles him:

him: ſo much knowledge will I then get, ſaith he. If ſome foule ſinnes in his practiſe trouble him, theſe hee will caſt away, and ſo reformes: If omiſſion of good duties moleſts him, he will heare better, and buy ſome good Prayer-booke, and pray oftner. And if he be perſwaded ſuch a man to be a very honeſt man, then hee will ſtrive to doe as he doth; and now hee is quieted.

Fifthly, when he hath attained unto this pitch of his owne, now he thinks himſelfe a young beginner, and a good one too, ſo that if he dyeth, he thinks he ſhall doe well; if he liveth, hee thinks and hopes he ſhall grow better; and when he is come to his own pitch, here he ſets downe his ſtate fully ſatisfied. And now, if he be preſt to get into the eſtate of grace, his anſwer is, That is not to be done now, he thanks God, that care is paſt. The truth is (beloved) 'tis too high for him; his owne legges could never carry him thither, all his grace, comming by his owne working, not by God Almighties 5.

ties power. Let a man have falſe weights, he is cheated grievouſly with light gold; why? becauſe his weights are too light: So theſe men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt pieces cheat them. Hence you ſhall have thoſe men commend pithleſſe, ſapleſſe men for very honeſt men as ever brake bread; why? they are juſt anſwerable to their weights. Hence I have not much wondered at them, who maintaine that a man may fall away from true grace: The reaſon lyeth here: They ſet up to themſelves ſuch a common worke of grace to be true grace; from which, no wonder that a man may fall. Hence *Bellarmine* ſaith, That which is true Grace, *veritate eſſentiæ* onely, may be loſt, not that grace which is true, *veritate firmæ ſoliditatis*; which latter, being rightly underſtood, may be called ſpeciall, as the other, common grace. Hence alſo you ſhall have many Profeſſors hearing a hundred Sermons, never moved to grow better.

Hence

Hence likewiſe you ſhall ſee our common Preachers comfort every one almoſt, that they ſee troubled in minde, becauſe they thinke preſently, they have true grace: Now they begin to be ſorrowfull for their ſins. 'Tis juſt according to their owne light weights.

For the Lords ſake take heed of this deceit. True grace (I tell you) it's a rare pearle, a glorious Sun clowded from the eyes of all but them that have it, *Rev.* 2. 18. a ſtrange, admirable, almighty work of God upon the ſoule, which no created power can produce, as farre different in the leaſt meaſure of it, from the higheſt degree of common grace, as a devill is from an Angel; for 'tis Chriſts living, breathing, raigning, fighting, conquering in the ſoule. Downe therefore with your Idoll grace, your Idoll honeſty: true Grace never aimes at a pitch, it aſpires onely to perfection, *Phil.* 3. 12, 13. And therefore *Chryſoſtome* calls Saint *Paul, inſatiabilis Dei cultor:* A greedy, inſatiable, devouring worſhipper of the Lord Almighty.

Seventhly,

7. Seventhly, The Vnderſtandings *errour*. And that is ſeene principally in theſe five things, theſe five errours or falſe conceits.

1. Firſt, In judging ſome trouble of minde, ſome light ſorrow for ſinne to be true Repentance, and ſo thinking they doe repent, hope they ſhall bee ſaved; for ſinne is like ſweet poyſon, while a man is drinking it downe by committing of it, there's much pleaſure in it, but after the committing of it, there is a ſting in it, *Prov.* 23. 31, 32. then the time commeth when this poyſon workes, making the heart ſwell with griefe, ſorry they are at the heart, they ſay, for it; and the eyes drop, and the man that committed ſinne with delight, now cryes out with griefe in the bitterneſſe of his ſoule; ô that I, beaſt that I am, had never committed it, Lord, mercy, mercy, *Prov.* 5. 3, 4, 11, 12. Nay, it may be they will faſt, and humble, and afflict their ſoules voluntarily for ſinne, and now they think they have repented, *Iſai.* 58. 3. and hereupon, when they heare, that all

that

that ſinne ſhall dye, they grant this is true indeed, except man repent, and ſo they thinke they have done already. This is true, *At what time ſoever a ſinner repents, the Lord will blot out, &c.* But this Repentance is not when a man is troubled ſomewhat in mind for ſinne, but when he commeth to mourne for ſinne as his greateſt evill, as if hee ſhould ſee all his goods and eſtate on a light fir before him; and that not for ſome ſinnes, but all ſinnes, little and great; and that not for a time, for a fit and away, a Land-floud of ſorrow, but alwayes like a Spring never dry, but ever running all a mans life time.

2. Secondly, In judging the ſtriving of conſcience againſt ſinne, to be the ſtriving of the fleſh againſt the Spirit, and hence come theſe ſpeeches from carnall blacke mouthes; The Spirit is willing, but the fleſh is weake: and hence men thinke, they being thus compounded of fleſh and ſpirit, are regenerate, and in no worſe eſtate then the Children of God themſelves: as ſome-

ſometime I once ſpake with a man that did verily think, that *Pilate* was an honeſt man, becauſe he was ſo unwilling to crucifie Chriſt; which unwillingneſſe did ariſe only from the reſtraint of conſcience againſt the Fact: So many men judge honeſtly, yet ſimply upon ſuch a ground of themſelves, they ſay, they ſtrive againſt their ſinnes, but Lord be mercifull unto them, they ſay the fleſh is fraile; and hence *Arminius* gives a diverſe interpretation of the ſeventh Chapter of the *Romans* from ordinary Divines; concerning which, *Paul* ſpeakes in the perſon of an unregenerate man, becauſe he obſerved divers graceleſſe perſons (as hee ſaith himſelfe) having fallen, and falling commonly into ſinnes againſt conſcience, to bring that chapter in their owne defence and comfort, becauſe they did that which they allowed not, verſ. 15. and ſo it was not they, but ſinne that dwelled in them. And ſo, many among us know, they ſhould be better, and ſtrive that they may grow better, but through the power of ſin, cannot;

cannot; conſcience telleth them they muſt not ſinne, their hearts and luſts ſay, they muſt ſin; and here forſooth fleſh and ſpirit: Oh no, here is conſcience and luſt only by the eares together. Which ſtriving *Herod*, *Balaam*, *Pilate*, or the vileſt Reprobate in the world may have. Such a warre argueth not any grace in the heart, but as *Arminius* ſaith excellently on this ſubject, it argueth more ſtrength of corruption, and more power of ſinne in the heart; as, it's no wonder if a horſe run away when he is looſe; but when his bit and bridle is in his mouth, now to be wilde, argueth he is altogether untamed and ſubdued. Take heed, take heed therefore of judging your eſtate to be good, becauſe of ſome backwardneſſe of your hearts to commit ſome ſinnes, nay little ſinnes; nay, thy ſinnes may be, and, it is moſt certaine, are more powerfull in thee, then in others that have not the like ſtruglings, becauſe they have not ſuch checks as thou haſt to reſtraine thee. Know therefore that the ſtriving of the

the ſpirit againſt the fleſh, is againſt ſinne, becauſe it is ſinne; as a man hates a Toad, though he be never poiſoned by it; thy ſtriving of conſcience only againſt ſinne, is onely againſt ſinne, becauſe it is a troubling, or a damning ſinne, the ſtriving of the ſpirit againſt the fleſh, is from a deadly hatred of ſinne, *Rom.* 7 15. Thy ſtriving of conſcience againſt ſinne, is onely from a feare of ſinne; for *Balaam* had a mind to curſe the Iſraelites for his monies ſake, but if he might have had an houſe ful of ſilver and gold (which is a goodly thing in a covetous eye) it is ſaid, he durſt not curſe them.

3. Thirdly, In judging of the ſincerity of the heart by ſome good affection in the heart. Hence many a deluded ſoule reaſons the caſe out thus with himſelf: Either I muſt be a profane man, or an Hypocrite, or an upright man. Not profane, I thank God, for I am not given to whoring, drinking, oppreſſion, ſwearing: Nor Hypocrite, I hate theſe ſhewes, I appeare not to be better without then I am within; there-

therefore I am upright. Why? Oh, becauſe mine heart is good, mine affections & deſires within are better then my life without, and what ever others judge of me, I know mine own heart, & the heart is all that God deſires. And thus they foole themſelves, *Prov.* 28. 26. This is one of the greateſt cauſes and grounds of miſtake amongſt men that thinke beſt of themſelves: that is, they are not able to put a difference betweene the good deſires and ſtrong affections that ariſe from the love of Jeſus Chriſt: ſelfe-love will make a man ſeeke his owne good and ſafety, hence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and cary him into his chāber towards evening, and there privately make him ſeek, and pray, and tug hard for pardon, for Chriſt, for mercy, *Lord evermore give us of this bread, &c.* the love of Chriſt makes a man deſire Chriſt and his honour for himſelfe, and all other things for Chriſt. It is true, the deſires of Sonnes in Chriſt by faith are accepted

ever, but the desire of servants, men that worke onely for their wages out of Christ, not.

4. Fourthly, In judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aime at Gods glory? Yes, and ordinary too, *Jo.* 16. 2. a man may be liberall to the poore, maintaine the Ministery, stand for good things for Gods glory, whence they may not doubt but that God loves them: But here is the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his generall course his utmost and last end: A subtle Apprentice may doe all his Masters worke, but he may take the gaine to himselfe, or divide it betwixt his Master and himselfe, and so may be but a Knave, as observant as he seemes to be: So a subtle heart, yet a vile villanous heart, may forsake all the world, as *Judas* did, may bind himself Apprentice to all the duties God requireth outwardly at his hands, and so doe good works, but

but what's his laſt end, it's that hee might give reſpect or place, &c. or that Chriſt may have ſome part of the glory, and be an other man. *Simon Magus* would give any money ſometimes that hee could pray ſo well, know ſo much, and do as others doe, and yet his laſt end is for himſelfe; but *Iohn* 5.44. *how can you beleeve, if you ſeeke not that glory, that comes from God onely?* ther's many ſeeke the honour of Chriſt, but doe you ſeeke his honour onely; Is it your laſt end, where you reſt and ſeeke no more but that, therefore if thou wouldeſt know whether thou makeſt Chriſts glory thy laſt end, obſerve this Rule:

If thou art more grieved for the eclipſe of thine owne, and for thine owne loſſes, then for the loſſe of Gods honour, thou loveſt it not, deſireſt it not as thy chiefeſt good, as the laſt end in a mans *ſummum bonum*, and therefore doeſt not ſeeke Gods honour, in the laſt and ſo chiefeſt place. Sinne troubled *Paul* more then all the plagues and miſeries of all the world: ſo that if

thy name be daſhed with diſgrace, and thy will bee croſſed, how doth thy heart greive; but the Lord may loſe his honour daily by thine owne ſins, and thoſe that be round about thee, but not a teare, not a ſigh, not a groane, to behold ſuch a ſpectacle. As ſure as the Lord lives, thou ſeekeſt not the Lords name, or honour as thy greateſt good.

5. Fifthly, in judging the power of ſinne to bee but infirmity; for if any thing trouble an unregenerate man, and makes him call his eſtate into queſtion, it is ſinne either in the being or power of it. Now ſinne in the being ought not, muſt not, make a man queſtion his eſtate, becauſe the beſt have that left in them, that will humble them, and to make them live by faith; therefore the power of ſinne onely can trouble a man. Now if a man doe judge of it onely to bee but infirmity, which the beſt are compaſſed about withall; hee cannot but lie downe ſecurely, and thinke himſelfe well. And if this errour be ſetled in one that lives in no one

one knowne ſinne, it is very difficult to remove: for let the Miniſter caſt the ſparkes of hell in their faces, and denounce the terrour of God againſt them, they are never ſtirred: why? becauſe they thinke here's for you that live in ſinne, but as for themſelves, although they have ſinnes, yet they ſtrive againſt them, and ſo cannot leave them; for, we muſt have ſinne as long as we live here they ſay. Now marke it, there's no ſurer ſigne of a man under the bloody raigne, and dominion of his luſts and ſinnes, then this; that is, to give way to ſinne, (though never ſo little and common) nor to be greatly troubled for ſinne (for they may bee a little troubled) becauſe they cannot overcome ſinne, alas, the beſt cannot but ſinne: for this is the diſpoſition of *Paul*, and every child of God, hee mourneth not the leſſe, but the more for ſinne; but he cannot ſubdue them, caſt them out and overcome them. *Rom.* 7. 24. as a priſoner mournes the more that he is bound with ſuch fetters he cannot breake; every one true-

ly ſenſible of his woefull captivity by ſin, doth ſo; for this is the great difference betweene a raging ſinne a man will part with all, and a ſinne of infirmity a man cannot part withall, that is, a ſinne of infirmity is ſuch a ſin a man would, but cannot part with it, and hence he mournes the more for it. A raging ſinne is ſuch a ſinne, a man happily by vertue of his laſhing conſcience, would ſometimes part withall, but cannot, and hence mournes the leſſe for it, and gives way unto it. Now for the Lords ſake take heede of this deceit; for I tell you, thoſe ſinnes you cannot part withall, if you groane not day and night under them, ſaying; O Lord, helpe me, for I am weary of my ſelfe, and my life, You ſay, you cannot but ſpeake idely, and thinke ſo ſometimes, and doe ill as all doe ſometimes; I tell you, thoſe ſinnes ſhall be everlaſting chaines to hold you faſt in the power of the devill untill the Judgement of the great day.

And thus much of the underſtandings corruption, whereby men are com-

commonly deluded; Now followeth the ſecond.

Secondly, in regard of the falſe baſtard peace begot in the conſcience. Why ſhould the Campe tremble when Scouts are aſleepe, or give a falſe report, when the enemies are neare them? Moſt men thinke they are in a ſafe eſtate, becauſe never in a troubled eſtate, or if they have beene troubled, becauſe they have got ſome peace and comfort after it. 2.

Now this falſe peace is begot in the heart, by theſe four meanes. How falſe peace is bred in the ſoule.

1. By Sathan.
2. By falſe teachers.
3. By a falſe ſpirit.
4. By a falſe application of true promiſes.

I. By Sathan, whoſe kingdome ſhall fall if it ſhould be divided, and be alwaies in a combuſtion: hence hee laboureth for peace, *Luke* 11. 21. *When the ſtrong man keepeth the palace, his goods be in peace*, that is, when Sathan I.

armed with abundance of ſhifts and carnall reaſonings poſſeſſeth mens ſoules, they are at peace.

Now looke as Maſters give their ſervants peace, even ſo the devill.

1. By removing all things that may trouble them: and

2. By giving unto them all things that may quiet and comfort them, as meat, drinke, reſt, lodging, &c. ſo doth Sathan deale with his ſlaves and ſervants.

Firſt, by removing thoſe ſins which trouble the conſcience; for a man may live in a ſinne, and yet never bee troubled for that ſinne; for ſinne againſt the light of conſcience onely troubles the conſcience; as children that are tumbling and playing in the duſt, they are not troubled with all the duſt, nay they take pleaſure to wallow in it; but only with that (whether it bee ſmall or great) that lights in their eyes. And hence that young man came boaſting to Chriſt, that hee had kept all the commandements from his youth, but went away ſorrowfull, becauſe that duſt,

duſt, that ſinne he lived in with delight before, fell into his eyes, and therefore was troubled: Now marke the plot of the devill, when hee can make a man live, and wallow, and delight in his ſinnes, and ſo ſerve him, and yet will not ſuffer him to live in any ſinne againſt conſcience, whereby he ſhould be troubled, and ſo ſeeke to come out of his woefull eſtate; now he is ſure this man is his owne, and now a poore deluded man himſelfe goes up and downe: not doubting but he ſhall bee ſaved, why? becauſe their conſcience (they thanke God) is cleare, and they know of no one ſinne they live in, they know nothing by themſelves, that may make them ſo much as ſuſpect their eſtate is bad, *Matth.* 9.13. *I came not to call the righteous, but ſinners to repentance,* that is, ſuch an one as, in his owne opinion, is fiſh-whole, every ſin being a child of Gods ſicknes, he is never without ſome kind of ſorrow: but ſome ſins onely beeing a naturall mans ſickneſſe, they being removed, hee recovers out of his former ſorrow, and growes

growes well againe, and thinkes himselfe sound: but, the Lord Iesus never came to save such, therefore Satan hath possession of such. For the Lords sake looke to this subtilty; many think themselves in a good estate, because they know not the particular sinne they live in, whereas Satan may have stronger possession of such as are bound with his invisible fetters and chaines, when those that have their pinching bolts on them may sooner escape.

2. Secondly, By giving the soule liberty to recreate it selfe in any sinfull course, wherein the eye of conscience may not be pricked and wounded. Servants when they are put alwaies to work, & never can go abroad, are weary both of work & Master: that Master pleaseth them, that giveth them most liberty. To be pent up al the day long in doing Gods worke, watching, praying, fighting against every sin, this is a burden, this is too strict, and because that they cannot endure it, they thinke the Lord lookes not for it at their hands. Now Satan gives men liberty in their sinfull

ſinful courſe, this liberty begets peace, this peace makes them thinke well of themſelves, 2 *Pet* .2. 19. there's many rotten profeſſors in theſe daies, that indeed wil not opē their mouthes againſt the ſincere hearted people of God, yet they walke looſely, and take too much liberty in their ſpeeches, liberty in their thoughts, liberty in their deſires and delights, liberty in their company, in their paſtimes, and that ſometimes under a pretence of Chriſtian liberty, and never trouble themſelves with theſe needleſſe controverſies, to what end, or in what manner doe I uſe theſe things? whereas the righteous man feareth alway, conſidering there is a ſnare for him in every lawfull liberty. May not I ſinne in my mirth, in my ſpeaking, in my ſleeping? Oh, this liberty that the Devill gives, and the world takes, beſots moſt men with a fooliſh opinion, that all is well with them.

Thirdly, by giving the ſoule good dyet, meate and drinke enough, what diſh he likes beſt. Let a Maſter give liberty, 3.

liberty, yet his ſervant is not pleaſed, unleſſe hee hath meate and drinke and foode: ſo there's no wicked man under heaven, but as hee takes too much liberty in the uſe of lawfull things, ſo he feedeth his heart with ſome unlawfull ſecret luſt, though all the time they live in it, it may be, it is unknown to them, *Luk.* 16. *Dives* had his diſh, his good things, and ſo ſang himſelfe a ſleepe, and bad his ſoule take his eaſe and reſt: but obſerve this dyet is poyſoned in it ſelfe, but ever commended to the ſoule as wholſome, good and lawfull. They chriſten ſinne with a new name, as Popes are at their election; if he be bad, they call him ſometimes *Pius*, if a coward, *Leo*, &c. So covetouſneſſe is good husbandry; company-keeping, good neighbourhood; lying to ſave their credit from cracking, but a handſome excuſe: and hence the ſoule goes peaceably on, and beleeves he is in a good eſtate.

4. Fourthly, by giving the ſoule reſt and ſleepe, that is, ceſſation ſometimes from the act of ſinne; hence they are hardly

hardly perſwaded that they live in ſin, becauſe they ceaſe ſometimes from the act of ſinne, as no man doth alwayes ſweare, nor is he alwayes drunk, nor alwayes angry. They think, only their falls in theſe or the like ſinnes, are ſlippes and falls, that the beſt man may have ſometimes, and yet be a deare child of God. Oh, Satan will not alwayes ſet men at his worke; for if men ſhould alwayes have their cups in their hands, and their queanes in their armes; if a covetous man ſhould alwayes root in the earth, and never pray, never have good thoughts, never keep any Sabbath, if a man ſhould alwayes ſpeake idly, and never good word drop from him, a mans conſcience would never be quiet, but ſhaking him up for what he doth; but by giving men reſpite from ſinning for a time, Satan getteth ſtronger poſſeſſion afterwards, as *Matth.* 12. 43. when the unclean ſpirit is gone out of a man, &c. *Sampſons* ſtrength alwayes remained, and ſo doth ſinnes ſtrength in a naturall man, but it never appears untill temptation come. Fifthly,

Fifthly, By giving the ſoule faire promiſes of Heaven and eternall life, & faſtning them upon the heart. Moſt men are confident their eſtate is good, and though God kills them, yet will they truſt in him, and cannot be beaten from this. Why? oh, Satan bewitcheth them: For as he told *Evah* by the Serpent, ſhe ſhould not dye, ſo doth he inſinuate his perſwaſions to the ſoule, though it live in ſinne, hee ſhall not dye, but doe well enough, as the preciſeſt. Satan gives thus good words, but wofull wages, the eternall flaſhes of Hell.

II. II. *By falſe Teachers.* Who partly by their looſe examples, partly by their flattering doctrines in publike, and their large charity in private, dawbing up every one (eſpecially that is a good friend unto them) for honeſt and religious people, and if they bee but a little troubled, applying comfort preſently, and ſo healing them that ſhould be wounded, and not telling them roundly of their *Herodias*, as *John Baptiſt* did *Herod*. Hereupon they

they judge themſelves, as honeſt, becauſe the Miniſter will give them the beggerly paſport, and ſo they goe out of the world and dye like Lambes, and yet wofully cheated, *Matth.* 24. 11. Looke abroad in the world, and ſee what is the reaſon ſo many feed their hearts with confidence they ſhall be ſaved, yet their lives condemne them, and their hearts acquit them; the reaſon is, ſuch and ſuch a Miniſter will goe to the Ale-houſe, and he never prayes in his Family, and he is none of theſe preciſe nor hot people, and yet as honeſt a man as ever lives, and a good Divine too. *Ahab* was miſerably cheated by foure hundred falſe Prophets. Whilſt the Miniſter is of a looſe life himſelfe, he will wink at others and their faults, leſt in reproving them, he ſhould condemne himſelfe, and others ſay unto him, Phyſitian, heale thy ſelfe. Theeves of the ſame company will not ſteale from one another, leſt they trouble thereby themſelves; and hence they give others falſe Cards to ſaile by, falſe Rules

Rules to live by; their unconſcionable large charity, is like a gulfe that ſwalloweth Ships (ſoules I meane) toſſed with tempeſts, and not comforted, *Iſai.* 54. 7, 8. and hence all being fiſh that commeth to their net, all men think ſo of themſelves.

III. III. *The falſe ſpirit.* This is a third cauſe that begets a falſe peace; as there is a true Spirit that witneſſeth to our ſpirits, that we are Sonnes of God, *Rom.* 8. 16. So there is a falſe ſpirit, juſt like the true one, witneſſing that they are the Sonnes of God, 1 *Joh.* 4. 1. we are bid to *try the ſpirits*: now, if theſe ſpirits were not like Gods true Spirit, what need tryall? As, what need one try whether dirt be gold, which are ſo unlike to each other. And this ſpirit I take to be ſet downe, *Matth.* 24. 23. *John* of *Leiden*, that Ring-leader of Anabaptiſts at *Munſter* in *Germany*, perſwading himſelfe and his followers by this falſe ſpirit, that he ſhould be King of the World, and make all them that are wicked ones to kiſſe his feet: So doe many now perſwade them-

themſelves, they ſhall be Kings in another world Now looke as the true Spirit witneſſeth, ſo the falſe ſpirit, being like it, witneſſeth.

Firſt, The Spirit of God humbles the ſoule : So before men have the witneſſe of the falſe ſpirit, they are mightily caſt downe and dejected in ſpirit, and hereupon they pray for eaſe, and purpoſe to lead new lives, and caſt away the weapons, and ſubmit, *Pſal.* 66. 3. 1.

Secondly, the Spirit of God in the Goſpel reveales Jeſus Chriſt, and his willingneſſe to ſave ; ſo the falſe ſpirit diſcovereth Chriſts excellency and willingneſſe yet to receive him, if hee will but come in. It fareth with this ſoule as with ſurveyors of Lands, that take an exact compaſſe of other mens grounds, of which they ſhall never enjoy a Foot. So did *Balaam*, *Num.* 24. 5, 9. this falſe ſpirit ſheweth them the glory of Heaven and Gods people. 2.

Thirdly, Hereupon the ſoule commeth to be affected, and to taſte the 3.

goodneſſe and ſweetneſſe of Jeſus Chriſt, as thoſe did, *Heb. 6.* and the ſoule breakes out into a paſſionate admiration; oh that ever there ſhould be any hope for ſuch a vile wretch as I am and have been, and ſo joyes exceedingly, like a man halfe way wrapt up into Heaven.

4. Fourthly, Hereupon the ſoule being comforted after it was wounded, now calleth God, my God, and Chriſt, my ſweet Saviour, and now it doubts not but it ſhall be ſaved; why? becauſe I have received much comfort after much ſorrow, and my doubtings, &c. *Hoſ.* 8. 2, 3. and yet a deluded miſerable creature. But here marke the difference betweene the witneſſe of each ſpirit. The falſe ſpirit makes a man beleeve he is in the ſtate of grace, and ſhall be ſaved, becauſe he hath taſted of Chriſt, and ſo hath been comforted, and that abundantly: But the true Spirit it perſwades a man, his eſtate is good and ſafe, becauſe he hath not onely taſted, but bought this Chriſt; as the wiſe Merchant in the Goſpel,

Goſpel, that rejoyced he had found the pearle, but yet ſtayes not here, but ſells away all, and buyes the pearle. Like two Chapmen that come to buy wine, the one taſts it, and goeth away in a drunken fit, and ſo concludes it is his: So a man doth, that hath the falſe ſpirit: but the true ſpirited man doth not onely taſte, but buyes the wine, although he doe not drink it all downe, when he commeth to taſte it; yet he having been incited by taſting to buy it now, he calls it his owne: So a child of God taſting a little of God, and a little of Chriſt, and a little of the promiſes at his firſt converſion, although he taſts not all the ſweetneſſe that is in God, yet he forſakes all for God, for Chriſt, and ſo takes them lawfully as his owne. Againe, the falſe ſpirit having given a man comfort and peace, ſuffers a man to reſt in that eſtate; but the true ſpirit having made the ſoule taſte the Love of the Lord, ſtirreth up the ſoule to doe and worke mightily for the Lord. Now the ſoule cryeth out; what ſhall I doe for

Christ that hath done wonders for me? if every haire on my head were a tongue to speake of his goodnesse, it were too little, *Nehem.* 8. 10. the joy of the Lord is our strength, *Psal.* 51, 12. uphold me with thy free spirit, or as the Chaldean paraphrase kingly spirit; the Spirit of Adoption in Gods child is no underling, and man doth not lye downe, and cry, my desires are good, but flesh is fraile, it is a kingly spirit that raignes where it liveth.

IV. IV. False applying of true promises, is the last cause of false peace. And when a man hath Gods Spirit within, and Gods hand and promise (as hee thinks) for his estate, now he thinkes all safe. Thus did the *Jewes*, they said, *Wee have Abraham to our Father*, and so reputed themselves safe, God having made them promise, *I will be a God of thee, and of thy seed.* But here is a difference betweene a child of Gods application of them & a wicked mans; the first applieth thē so to him, as that he liveth upon them, and nothing but them;

Ps. 38. 16.

them; and to whom doth the dugge belong, but to the child that liveth upon it. The other lives upon his luſts, and creatures, and yet catcheth hold on the promiſe.

By theſe foure meanes is begot a baſtard falſe peace.

Thus much of the ſecond cauſe of mans deceiving himſelfe; Falſe peace in the *Conſcience.*

Now followeth the third.

III. The corruptions and diſtempers of *the Will*, which is the third cauſe why men deceive themſelves. Which are many. I will onely name three. III.

Firſt, When the will is reſolved to goe on in a ſinfull courſe, and then ſets the underſtanding a work to defend it. Whence it fareth with the ſoule, as with a man that commeth to ſearch for ſtollen goods, who having received a bribe afore-hand, ſearcheth every where but where it is, and ſo the man is never found out to be what hee is: So a man having taſted the ſweetneſſe of a ſinfull courſe (which plea- 1.

ſure bribes him) he is contented to ſearch into every corner of his heart, and to try himſelfe, as many doe, except there where his darling luſt lyes; he ſits upon that, and covers it willingly from his owne eyes, as *Rachel* did upon ſtolne gods, and ſo never findes out himſelfe, *Jo.* 3.20. a man that hath a mind to ſleep quietly, will cauſe the curtaines to be drawne, and will let ſome light come in, but ſhuts out all that, or ſo much as may hinder him from ſleeping: So a man having a mind to ſleep in ſome particular ſinfull courſe at his eaſe, will ſearch himſelfe, and let ſome light come into his mind: And hence many profane, that know much, their opinions orthodox, their diſcourſe ſavoury, yet know leaſt of themſelves, and of thoſe ſinnes and luſts that haunt them, which they muſt part with, becauſe this light troubleth them, hinders them from ſleeping in their ſecure eſtate, and therefore draw the curtaine here: Hence many men that live in theſe ſinnes of the groſſeſt uſury, finding the gaine, and taſting the

the ſweet of that ſinne, will reade all bookes, goe to all thoſe miniſters, they ſuppoſe, that hold it lawfull, and ſo pick up and gather reaſons to defend the lawfulneſſe of the ſinne, and ſo becauſe they would not have it to bee a ſinne, finde out reaſons whereby they thinke it no ſinne; but the bottome is this, their will hath got the bribe, and now the underſtanding playes the lawyer, and hence men live in the moſt crying ſinnes, and are ſure to periſh, becauſe they will not know they are in an errour.

2. Secondly, when the will ſets the underſtanding a work to extenuate & leſſen ſin: for many, when they ſee their ſinne, yet make it ſmall by looking at the falſe end of their optick glaſſe, they thinke ſuch ſmall matters never make any breach betweene the Lord and their owne ſoules. Hence they ſay, the beſt man ſinnes ſeven times a day, and who can ſay my heart is cleane. What is the reaſon that a child of God hath little peace many times after commiſſion of ſmall ſinnes? Oh! it is becauſe

they ſee the horrible nature of the leaſt ſinne: ſmall wrongs againſt ſo deare, ſo great a friend as the Lord is, it cuts their hearts; yet a carnall heart is never troubled for great ſinnes, becauſe they make a light matter of them.

3. Thirdly, wilfull ignorance of the horrible wrath of God. Hence men ruſh on in ſinne, as the horſe into the battell. Hence men never feare their eſtates, becauſe they know not Gods wrath that may feare them. Coldeſt ſnakes whē they are frozen with cold, never ſting nor hurt; one may carry a neaſt of them in his boſome: but bring them to the fire, then they hiſſe and ſting: ſo ſinne when it is brought neare Gods wrath, that devouring fire, it makes men cry out of themſelves, then I am undone, oh I am a loſt creature, but ſinne never heated in them, never makes a man cry out of himſelfe.

Theſe are the cauſes why men are igrant of their wofull, miſerable, eſtate

eſtate, which *Ignorance* is the firſt Rocke, or the firſt powder plot that ſpoyles thouſands.

Yet, there are three more dangerous, becauſe more ſecret.

The ſecond Reaſon why men ruine themſelves.

Now followeth the ſecond reaſon of mens ruine. By reaſon of mans carnall ſecurity, whereby men cannot be affected with, nor ſo much as have hearts to deſire to come out of their miſery, when they know it: for if a mans minde underſtand his miſery, yet if the heart be hard or ſleepy, and not affected, loaden, wounded, humbled, and made to groane under it, hee will never greatly care to come out of it, *Iſay* 29. 9, 10. Now this is the eſtate of many a ſoule, he doth know his miſery, but by reaſon of the ſleepy ſecure, ſenſeles ſpirit of ſlumber, he never feeles it, mournes under it, and ſo comes out of it.

Now the Reaſons of this ſecurity are theſe.

Reaſ. 1. Becauſe God powres not out the full meaſure of his wrath upon men, becauſe

becauſe hee kindles not the pile of wrath that lyes upon men, its reſerved and concealed, *Nahum* 1. 2. not revealed from heaven, and ſo long, let God frowne, Miniſters threaten, and ſmaller Judgements drop, yet they will never ſeeke ſhelter in Jeſus Chriſt, but ſleepe in their ſinnes, untill God raine downe ſtouds of horrour, bloud, fire, untill Gods arrowes ſticke in mens hearts, they will never ſeeke out of themſelves unto Jeſus Chriſt, *Eccle.* 8. 11. ſo long as Gods plagues were upon *Pharaoh*, he giveth faire words, and *Moſes* muſt be ſent to pray for him: but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods ſword is in his ſcabberd, men have ſuch ſtout hearts, that they will never yeeld; God muſt wound, and cut deepe, and ſtab, and thruſt to the very heart, elſe men will never yeeld, never awaken, till Gods fiſts be about mens eares, and hee is dragging them to the ſtake; men will never awake and cry for a pardon and deliverance out of their woefull eſtate.

Second-

Secondly, becauſe if they doe in part feele, and ſo feare Gods wrath, they put away the evill day farre from them, they hope they ſhall doe better hereafter, and repent ſome other time, and therefore they ſay, ſoule eate, drinke, follow thy ſports, cups, queanes; thou haſt a treaſure of time which ſhall not bee ſpent in many yeares, *Iſay* 22.12,13. that looke as it is with the waxe, let it be of never ſo plyable a diſpoſition, and the fire never ſo hot, yet if it be not brought neare the fire, and be held in the fire, it never melts, but ſtill remaines hard: ſo it is here. Let a man or woman have never ſo gentle or pliable a nature, and let Gods wrath be never ſo hot and dreadfull in their Judgements, yet if they make not the day of wrath preſent to them, if they ſee it not ready every moment to light upon their hearts, they are never melted, but they remaine hard hearted, ſecure, ſleepy wretches, and never groane to come out of their woefull eſtate; and this is the reaſon why many men, that have guilty

Reaſ. 2.

guilty conſciences, though they have many ſecret wiſhes and purpoſes to bee better, yet never cry out of themſelves, nor ever ſeeke earneſtly for mercy, till they lie upon their death-bed, and then, oh the promiſes that they ply God with! try me Lord, & reſtore me once more to my health, and life againe, and thou ſhalt ſee how thankfull I will be; becauſe that now they apprehend wrath and miſery neare unto them, *Heb.* 3. 13.

Reaſ. 3. Thirdly, becauſe they thinke they can beare Gods wrath, though they doe conceive it neere at hand, even at the very doores: men thinke not that Hell is ſo hot, nor the devill ſo blacke, nor God ſo terrible as in deede hee is. And hence we ſhall obſerve the Prophets preſent Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all thoſe curſed conceits of being able to beare Gods wrath, *Nahum* 1. 6. and hence we ſhall have many men deſperately conclude, they will have their ſwinge in ſinne, and if they periſh they hope

hope they ſhall bee able to beare it, it is but a damning they think, and hence they goe on ſecurely. O poore wretches! the devill ſcares and feares all the world, and at Gods wrath the devills quake, and yet ſecure men feare it not, they think hell is not ſo terrible a place.

Fourthly, becauſe they know no better an eſtate: Hence though they feele their wofull and miſerable eſtate, yet they deſire not to come out of it. Although men finde hard lodging in the world, hard times, hard friends, hard hearts, yet they make a ſhift with what they finde in this miſerable Inne, untill they come to Hell; for ſuch a man purſued by outward miſeries or inward troubles, there ſtayes. O miſerable man, that makes ſhift till hee come to Hell. They may heare of the happy eſtate of Gods people, but not knowing of it experimentally, they ſtay where they are, *Joh.*4.14. 4.

Take a Princes childe, and bring it up in a baſe houſe and place, it never aſpires after a Kingdome or Crowne: So

So men, hatcht in this world, knowing no better an eſtate, never caſt about them to get a better inheritance then that they ſcramble for here. Wives mourne for the long abſence of their beloved Husbands, becauſe they know them and their worth. God may abſent himſelf from men, weeks, months, yeares, but men ſhed not one teare for it, becauſe they never taſted the ſweetneſſe of his preſence. It is ſtrange to ſee men take more content in their cups and cards, pots and pipes, doggs and hawkes, then in the fellowſhip of God and Chriſt, in Word, in Prayer, in Meditation, which Ordinances are burdens and priſons unto them. What is the reaſon of it? Is there no more ſweetneſſe in the preſence of Gods ſmiling in Chriſt, then in a filthy Whore, &c? Yes, but they know not the worth, ſweetneſſe, ſatisfying goodneſſe of a God; yet into freſh waters they will never returne, becauſe now they taſte a large difference of each eſtate: So it is here, if men did but once taſte of the happineſſe of Gods people,

people, they would not for a thouſand worlds be one halfe houre in their wild looſe Sea againe.

Fifthly, becauſe if they doe know a better eſtate, yet their preſent pleaſures, their ſloth doth ſo bewitch them, and Gods denyals when they ſeek unto him, doe ſo farre diſcourage them, that they ſleepe ſtill ſecurely in that eſtate. A ſlothfull heart bewitched with preſent eaſe and pleaſures and delights, conſidering many a teare, many a prayer muſt it make, many a night muſt it breake its ſleepe, many a weary ſtep muſt it take towards heaven and Chriſt, if ever it come there, growes diſcouraged and deaded, and hard hearted in a ſleepy eſtate, and had rather have a bird in the hand then two in the buſh, *Prov.* 1. 32. *Jer.* 48. 11. The *Iſraelites* wiſhed that they were at their onyons and garlike againe in *Egypt*. Was there no *Canaan*? yes, but they wiſhed thus becauſe there were walls built up to heaven, and Giants ſonnes of *Anack* in the land, difficulties to overcome. *Reaſ.* 5.

O ſlothfull hearts! Secondly, becauſe God ſometimes put them to ſtraights, and denied them what they ſought for, they were of ſuch a waſpiſh, teaſty, ſullen ſpirit, that becauſe the Lord had them not alwaies on his knees, they would runne away: ſo many a man meets with ſorrow enough in his ſinfull, dropſie, drunken eſtate, he heares of heaven and a better eſtate; yet, why goes hee to his luſts and fleſh-pots againe? Oh! becauſe there are ſo many difficulties and blockes and hindrances in his way, and becauſe they pray and finde not, therefore eate, drinke, laugh, ſport and ſleepe in their miſerable eſtate ſtill, *Matth.* 7. 14. therefore men walke in the broad way, becauſe the other way to life is ſtraight and narrow, it is a plague, a burden, a priſon to bee ſo ſtrict; men had rather ſit almoſt an houre in the ſtockes, then be an houre at prayer; men had rather be damned at laſt, then ſweat it out and runne through the race to receive a crowne, and hence men remaine ſecure. Sixtly,

Sixtly, becauſe of the ſtrange ſtrong power of ſin, which beares that ſway over mens ſoules, that they muſt ſerve it; as priſoners ſtoope to their Iaylor, as ſoldiers that have taken their pay, their pleaſure of ſinne, muſt follow it as their Captaine, though they goe marching on to eternall ruine: nay though Doomes day ſhould bee to morrow, yet they muſt and will ſerve their luſts. As the Sodomites when they were ſmitten with blindneſſe, which tormented their eyes, as though they had beene pricked with thornes, for ſo the Hebrew word ſignifies, even when deſtruction was neare, they groped for the doore. Men cannot but ſinne though they periſh for ſin; hence remaine ſecure. *Reaſ. 6.* Rom. 1. vlt.

Seventhly, Deſpaire of Gods mercy: hence, like *Cain*, men are Runnagates from the face of God; men thinke they ſhall never finde, when all is done: hence they grow deſperately ſinfull; like thoſe *Italian* Senators, that deſpairing of their lives, when upon ſubmiſſion they had beene promiſed *Reaſ. 7.*

their lives; yet being conſcious of their villany, made a curious banquet, at the end of it, every man drank up his glaſſe of poyſon, and killed himſelfe: ſo men feeling ſuch horrible hard hearts, and being privie to ſuch notorious ſinnes, they caſt away lives, and heaven, and ſoules for luſt, and ſo periſh wofully, becauſe they lived deſperately, and ſo ſecurely.

Reaſ. 8. Eighthly, becauſe men nouriſh a blinde, falſe, flattering hope of Gods mercy: hence many knowing and ſuſpecting that all is naught with them, yet having ſome hope they may be in a good eſtate, and God may love them; hence they lie downe ſecurely, and reſt in their flattering hope. Hence obſerve, thoſe people that ſeldome come to a concluſion, to a point, that either they are in the ſtate of grace, or out of it, and ſo miſerable creatures, that never come to be affected, but remaine ſecure in their condition; they commonly grow to this deſperate concluſion; that they hope God will bee mercifull unto them; if not, they cannot

not helpe it: like the man that had on his Target the picture of God and the Devill: under the firſt he writ, *ſi tu non vis, if thou wilt not*; under the other he writ, *ipſe rogitat, here's one will.*

Ninthly, becauſe men bring not their hearts under the hammer of Gods word to bee broken, they never bring their conſciences to bee cut. Hence they goe on ſtill ſecurely with feſtered conſciences. Men put themſelves above the word, and their hearts above the hammer, they come not to have the Miniſter to humble them, but to judge of him, or to pick ſome pretty fine thing out of the word, and ſo remaine ſecure ſotts all their dayes: or if ever thy heart be broken, and thy conſcience be awaked, the word muſt doe it: but people are ſo Sermon-trodden, that their hearts, like foot-paths, grow hard by the word. *Reaſ.* 9.

Tenthly, becauſe men conſider not of Gods wrath daily, nor the horrible nature of ſinne; men chew not theſe pills: hence they never come to be affected nor awakened. *Reaſ.* 10

Vſe.

Awaken therefore all you ſecure creatures; feele your miſerie, that ſo you may get out of it. Doſt thou know thine eſtate is naught, and that thy condemnation will be fearefull, if ever thou doſt periſh; and is thine heart ſecretly ſecure, ſo damnably dead, ſo deſperately hard, that thou haſt no heart to come out of it: what? no ſigh, no teares? canſt thou carry all thy ſinnes upon thy backe, like *Sampſon* the gates of the City, and make a light matter of them? Doſt thou ſee hell fire before thee, and yet wilt venture? art thou worſe then a beaſt which we cannot beate nor drive into the fire, if there be any way to eſcape: oh get thine heart to lament & mourne under thy miſeries, who knowes then but the Lord may pitty thee? But oh hard heart! thou canſt mourne for loſſes and croſſes, burning of goods and houſes, yet though God be loſt, and his image burnt downe, and all is gone, thou canſt not mourne. If thine heart were truely affected, the pillow would be waſhed with thy teares, and the wife

wife in thy boſome would be witneſſe to thine heart-breakings in mid-night for thoſe ſinnes which have grieved the ſpirit of God many a time; thou couldeſt not ſleepe quietly, nor comfortably without aſſurance. If you were ſicke to death, Phyſitians ſhould heare how you doe; and if you were humbled, we ſhould have you in the bitterneſſe of your ſpirits cry out, *What ſhall we doe?* but know it, thou muſt mourne here or in hell. If God broke *Davids* bones for his Adultery, & the Angels backs for their pride; the Lord, if ever he ſaves thee, will breake thine heart too.

Queſt. But thou wilt ſay, how ſhall I doe to get mine heart affected with my miſery? *Queſt.*

Anſw. Take a full view of thy miſery. 2. Take ſpeciall notice of the Lords readineſſe and willingneſſe to receive thee yet unto mercy: for, two things harden the heart. 1. falſe hope: whereby a man hopes, he is not ſo bad, as indeede he is. 2. No hope; wherby a man when he ſeeth himſelfe ſo notoriouſly *Anſ.* 1. How to get a broken heart.

riouſly bad, thinkes there is no willingneſſe in the Lord to pardon or receive ſuch a monſter of men to mercy; and if neither the hammer can breake thy ſtony heart, nor the ſunſhine of mercy melt it, thou haſt an heart worſe then the Devill, and art a ſpectacle of the greateſt miſery. 1. In regard of ſinne, 2. in regard of Gods wrath.

Firſt, in regard of ſinne. Thou haſt ſinned, and that grievouſly againſt a great God, thou makeſt no great matter of this: No, but though it be no loade to thee, it's a loade on the Lords heart, *Iſay* 1. 24. and time will come he will make the whole ſinfull world by rivers of fire and bloud to know what an evill it is.

For 1. In every ſin thou doſt ſtrike God, and fling a dagger in the heart of God. 2. In every ſin thou doſt ſpight againſt God: for if there were but one onely thing wherein a man could doe his friend a diſpleaſure, was not here ſpight ſeene if he did that thing. Now tell me, hath not the Lord beene a good friend unto thee? Tell me, wherein

wherein hath, hee grieved thee? and tell me, in what one thing canſt thou pleaſe the devill, and doe God a diſpleaſure, but by ſinne? yet O hard heart thou makeſt nothing of it; but conſider 3ly in every ſinne thou doſt diſthrone God, and ſetteſt thy ſelfe above God: for in every ſinne, that queſtion is put, whoſe will ſhall bee done, Gods will or mans? Now man by ſinne ſetts up his owne will above the Lords, and ſo kicks God, bleſſed for ever, (adored of Millions of Saints and Angels) as filth under his feet. What, will this breake your hearts?

Then conſider ſecondly of Gods wrath; the certainety of it, dying in thy ſinnes, and ſecure eſtate, it ſhall fall; for when men ſhall cry, *Peace, Peace,* then commeth *ſodaine deſtruction* at unawares, and ſo the unſupportablenes of it; and pray to God to reveale it to thee, that thine heart may breake under it. Secondly, conſider of the Lords mercy and readineſſe to ſave thee, who hath prepared mercy, and intreates thee to take it, and

1 Theſ. 5. 3, 4.

2 Cor. 5. 19.

waiteth every day for thee to that end.

3. Generall Reason of mans ruine.

The third Reason of mans ruine is, that *carnall confidence*, whereby men seeke to save themselves, and to scramble out of their miserable estate by their owne duties and performances, when they doe feele themselves miserable: the soule doth as those *Hos.* 5. 13. men when they be wounded and troubled, they never look after Jesus Christ, but goe to their owne waters to heale themselves, like hunted Harts when the arrow is in them, *Rom.* 9. 31, 32.

For the opening of this point I shall shew you these two things.

1. Wherein this resting in Duties appeares.
2. Why doe men rest in themselves.

Wherein Mens *Resting in Duties* appeares.

First, this resting in Duties appeares in these Eleven degrees.

1. The soule of a poore sinner, if ignorantly bred and brought up, rests confidently in superstitious vanities.

Aske

Aske a devout Papiſt, how he hopes to be ſaved; he will anſwer, By his good workes. But enquire further; what are theſe good workes: why, for the moſt part ſuperſtitious ones of their owne inventions (for the Crow thinkes her owne bird faireſt) as whipping themſelves, pilgrimage, faſting, mumbling over their Paternoſters, bowing downe to Images, Croſſes, &c.

2. Now theſe being baniſhed from the Church and Kingdome, then men ſtand upon their titular profeſſion of the true Religion, although they bee Devills incarnate in their lives. Looke up and downe the Kingdome, you ſhall ſee ſome roaring, drinking, dicing, carding, whoring in Tavernes and blind Alehouſes; others belching out their oathes, their mouthes ever caſting out like raging ſeas filthy frothy ſpeeches: others, like *Iſmaels*, ſcoffing at the beſt men, yet theſe are confident they ſhall be ſaved. Why, (they ſay) they are no Papiſts, hang them, they will die for their Religion, and rather burne 2.

burne then turne againe by the grace of God. Thus the Jewes boasted, they were *Abrahams seede*: so our carnall people boast: Am not I a good Protestant? am I not baptized? doe I not live in the Church, and therefore resting here, hope to bee saved? I remember a Judge, when one pleaded once with him for his life, that hee might not be hanged, because he was a gentlemã; he told him, that therfore he should have the gallowes made higher for him; so when thou pleadest, I am a Christian and a good Protestant (and yet thou wilt drinke, and sweare, and whore, neglect prayer, and breake Gods holy day) and therefore thou hopest to be saved; I tell thee thy condemnation shall be greater, and thy plagues in hell the heavier.

Zeph. 3. 11.

3. If men have no peace here, then they fly to, and rest in the goodnesse of their insides: you shall have many a man, whom if you follow to his chamber you shall find very devout, and they praey hartily for the mercy of God and forgivenesse of sinnes: but follow

3.

follow them out of their Chambers, watch their diſcourſes, you ſhall find it frothy and vaine, and now and then powdered with faith and troth and obſcene ſpeeches. Watch them when they are croſt, you ſhall ſee them as angry as waſpes, and ſwell like Turkies, and ſo ſpit out their venome like dragons. Watch them in their journeyes, and you ſhall ſee them ſhoot into an alehouſe, and there ſwill and ſwagger, and bee familiar with the ſcumme of the countrey for prophaneneſſe, and halfe drunke too ſometimes. Watch them on the Lords day, take them out of the church once, and ſet aſide their beſt clothes, they are the ſame then as at another time; and becauſe they muſt not worke nor ſport that day, they thinke they may with a good conſcience ſleepe the longer on the morning. Aske now ſuch men how they hope to be ſaved, ſeeing their lives are ſo bad; they ſay, though they make not ſuch ſhewes, they know what good prayers they make in private, their hearts they ſay are good. I

tell

tell ye brethren he that truſteth to his owne heart, and his good deſires, and ſo reſteth in them, is a foole. I have heard of a man that would haunt the Tavernes, and Theaters, and whore-houſes at *London* all day, but he durſt not goe forth without private prayer in the morning, and then would ſay at his departure; now devill doe thy worſt, and ſo uſed his prayers (as many doe) onely as charmes and ſpels againſt the poore weake cowardly devill, that they thinke dares not hurt them, ſo long as they have good hearts within them, and good prayers in the chamber; and hence they will goe neare to raile againſt the Preacher as an harſh maſter, if he doe not comfort them with this, that God accepts of their good deſires.

4. If their good hearts cannot quiet them, conſcience tells them, if unſound without, rotten and core within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping, ſwearing, and ſuch like roaring ſinnes, and now

now all the Country ſaith, he is become a new man, and hee himſelfe thinkes he ſhall be ſaved, 2 *Pet.* 2. 20. they eſcape the pollutiõs of the world, as ſwine that are eſcaped and waſhed from outward filth, yet the ſwiniſh nature remaines ſtill, like Mariners that are going to ſome dangerous place, ignorantly, if they meete with ſtormes, they goe not backward, but caſt out their goods that indanger their ſhip, & ſo goe forward ſtill: ſo many a man going towards hell, is forced to caſt out his luſts and ſins, but he goeth on in the ſame way ſtill when that is done. The wildeſt beaſts (as ſtaggs) if they be kept waking from ſleepe long, will grow tame: ſo conſcience giving a man no reſt for ſome ſinnes hee liveth in, he groweth tame, that was a wild gentleman before, yet remaines the ſame man ſtill, only he is made tame now (that is) civill and ſmooth in his whole courſe, and hence they reſt in reformation: which reformation is commonly but ſome troubleſome ſin, and it is becauſe they thinke it is better follow-

following their trade of ſinne at another market, and hence ſome men will leave their drinking and whoring, and turne covetous, becauſe there is more gaine at that market, ſometimes it is becauſe ſinne hath left them as an old man.

5. If they can have no reſt here, they get into another ſtarting hole, they goe to their *Humiliations*, *Repentings*, *teares*, *ſorrowes*, and *confeſſions*. They heare a man cannot be ſaved by reforming his life, unleſſe he come to afflict his ſoule too; he muſt ſorrow and weepe here, or elſe cry out in hell hereafter. Hereupon they betake themſelves to their ſorrowes, teares, confeſſion of ſinnes, and now the winde is downe, and the tempeſt is over, and they make themſelves ſafe, *Mat.* 11. 21. They would have repented, that is, the Heathen, as *Beza* ſpeakes, when any wrath was kindled from heaven, they would goe to their ſackcloth and ſorrowes, and ſo thought to pacifie Gods anger againe, and here they reſted: ſo it is with many a man;

man; many people have ſicke fits and qualmes of conſcience, and then they doe as crowes that give themſelves a vomit by ſwallowing downe ſome ſtone in the river when they are ſicke, and then they are well againe; ſo when men are troubled for their ſins, they will give themſelves a vomit of prayer, a vomit of confeſſions, &c. *Iſay* 58. 5. Hence many when they can get no good by this phyſicke, by their ſorrowes, caſt off all againe, becauſe they making their Humiliation their God, and their Chriſt, they forſake them when they cannot ſave them, *Mat.* 3. 14. More are driven to Chriſt by the ſenſe of the burden of an hard, dead, blind, filthy heart, then by the ſenſe of ſorrowes, becauſe a man reſts in the one, viz. in ſorrowes moſt commonly, but trembles and flyes out of himſelfe when he feeles the other: thus men reſt in their repentance, and therefore *Auſtin* hath a pretty ſpeech which ſounds harſh, that *Repentance damneth more then ſin*; meaning that thouſands did periſh by reſting in it: and hence we

we ſee among many people, if they have large affections, they thinke they are in good favour; if they want them, they thinke then they are caſt-awayes, when they cannot mourne, nor bee affected as once they were, becauſe they reſt in them.

6. 6. If they have no reſt here, then they turne morall men, that is, ſtrict in all the duties of the morall law, which is a greater matter then reformation or humiliation, that is, they grow very juſt and ſquare in their dealings with men, and exceeding ſtrict in the duties of the firſt table towards God; as faſting, prayer, hearing, reading, obſerving the Sabbath, and thus the *Phariſees* lived, and hence they are called *the ſtrict ſect of the Phariſees*. Take heede you miſtake me not, I ſpeake not againſt ſtrictneſſe, but againſt reſting in it, for except *your* righteouſneſſe exceed *theirs*, you ſhall not enter into the Kingdome of Heaven. You ſhall finde theſe men fly from baſe perſons and places like the peſthouſes, commend the beſt bookes, cry downe the

finnes

ſinnes of the time and cry againſt civill or moral men (the eye ſees not it ſelfe) and cry up zeale and forwardneſſe. Talke with him about many morall duties, that are to be done towards God or man, ſpeake well about the excellency and neceſſity of it, becauſe his trade and skill whereby hee hopes to get his living and earne eternall life, lieth there; but ſpeake about Chriſt and living, by faith in him and from him, and bottoming the ſoule upon the Promiſes (peeces of Evangelicall righteouſneſſe) he that is very skilfull in any point of controverſie, is as ignorant almoſt as a beaſt when he is examined here; hence if Miniſters preach againſt the ſins of the time, they commend it for a ſpeciall ſermon (as it happily deſerves too) but let him ſpeake of any ſpirituall inward ſoule-working point, they go away, and ſay, he was in their judgement confuſed and obſcure, for their parts they underſtood them not. (Beloved) pictures are pretty things to looke on, and that's all the goodneſſe of them; ſo theſe men

are (as Christ looked and loved the naturall yong man in the Gospel) and that's all their excellency. You know, in *Noah's* floud, all that were not in the Arke, though they did climbe and get to the top of the tallest mountaines, they were drowned: so labour to climbe never so high in morality, and the duties of both tables, if thou goest not into Gods arke, the Lord Jesus Christ, thou art sure to perish eternally.

7. If they have no rest here in their morality, they grow hot within, and turne marvellous zealous for good causes and courses, and there they stay and warme themselves at their owne fire: thus *Paul*, *Philip.* 3. 6. was zealous and there rested. *Rom.* 2. 10. they will not live as many doe, like snailes in their shells, but rather then they will be damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sinne of their soule, *Mich.* 6. 7.

8. If they find no helpe from hence, but

but they ſee and ſay, when they have done all, they are unprofitable ſervants, and they ſinne in all that which they doe, then they reſt in that which is like unto Evangelicall Obedience, they thinke to pleaſe God by mourning for their failings in their good duties, deſiring to be better, and promiſing for time to come to be ſo, and thereby reſt, *Deut.* 5. 29.

9. If they feele a want of all theſe, then they dig within themſelves for power to leave ſinne, power to bee more holy and humble, and ſo thinke to worke out themſelves in time, out of this eſtate, and ſo they digge for pearles in their owne dunghills, and will not yet be beholding to the Lord Jeſus, and live on him in the want of all; they thinke to ſet up themſelves out of their owne ſtock without Jeſus Chriſt, and ſo, as the Prophet *Hoſea* ſpeakes 14. 3, 4. thinke to ſave themſelves by their riding on Horſes, &c. that is, their owne abilities in the ſenſe of the want of them. 9.

10. If they feele no helpe here, then 10.

they goe unto Christ for grace of power to leave sinne and doe better, whereby they may save themselves, and so they live upon Christ, that they may live of themselves, they goe unto Christ, they get not into Christ, *Psal.* 8. 34. 35. like hirelings that goe for power to doe their worke, that they may earne their wages: A child of God contents himselfe with, and lives upon the inheritance it selfe, the Lord in his free mercy hath given him. But now wee shall see many poore Christians that runne in the very roade, the Papists devoutly goe to Hell in.

First, the Papist will confesse his misery, that he is (and all men are) by nature a child of wrath, and under the power of sinne and Satan.

Secondly, they hold Christ is the onely Saviour.

Thirdly, that this Salvation is not by any Righteousnes in a Christ, but Righteousnesse from a Christ, onely by giving a man power to doe; and then dipping his doings in his bloud, he

he merits his life. Thus the wiſeſt and devouteſt of them profeſſe, as I am able to manifeſt; juſt ſo doe many Chriſtians live. 1. They feele themſelves full of ſinne, and are ſometimes tyred and weary of their lives, and themſelves, for their vile hearts, and they find no power to helpe themſelves. 2. Hereupon hearing, that only Chriſt can ſave them, they goe unto Chriſt to remove theſe ſins that tyre them and loade them, that hee would enable them to doe better then formerly. 3. If they get theſe ſinnes ſubdued and removed, and if they find power to doe better, then they hope they ſhall be ſaved. Whereas thou mayeſt be damned and goe to the devill at laſt, although thou doſt eſcape all the polutions of the world, and that not from thy ſelfe and ſtrength, but from the knowledge of Jeſus Chriſt, 2 *Pet.* 2. 20. I ſay woe to you for ever, if you die in this eſtate, it is with our Chriſtians in this caſe, as it is with the Ivy, which claſpes and groweth on with the tree, and drawes ſap from the

tree, but it growes not on with the tree, becauſe it is not ingrafted into the tree: ſo many a ſoule commeth to Chriſt, to ſuck juice from Chriſt to maintaine his own berries his own, he is but Ivy, he is no member or branch of this tree, & hence he never groweth to be one with Chriſt. 2. Now the reaſons why men reſt in their duties are theſe.

Why men men doe Reſt in their good duties.

Reaſ. 1. Firſt, becauſe it's naturall to a man out of Chriſt to doe ſo. *Adam* and all his poſterity was to be ſaved by his doing, *Doe this and live*, worke and here is the wages; winne life and weare it: Hence all his poſterity ſeekes to this day to be ſaved by doing; like father, like ſonne. Now to come out of all duties truely to a Chriſt, hath not ſo much as a coate in innocent, much leſſe corrupted nature, hence men ſeek to themſelves: now as it is with a bankrupt, when his ſtocke is ſpent and his eſtate crackt, before he will turne Prentice, or live upon an other, hee will turne Pedler of ſmall wares, and ſo follow his old trade with a leſſe ſtocke: ſo men naturally follow their old

old trade of doing, and hope to get their living that way: and hence men having no experience of trading with Christ by faith, live of themselves. *Sampson*, when all his strength was lost, would goe to shake himselfe as at other times; so when mens strength is lost, and God and grace is lost, yet men will goe and try how they can live by shifts and working for themselves.

Secondly, because men are ignorant of Jesus Christ and his righteousnesse; hence men cannot goe unto him, because they see him not, hence they shift as well as they can for themselves by their duties, *Iohn* 4. 14. men seeke to save themselves by their own swimming, when they see no cable cast out to helpe them. *Reas.* 2.

Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God as the soule thinkes; because by this meanes a man goes no further then himselfe. Now in forsaking all duties, a soule goeth to heaven quite out of himselfe, and there he must waite many a yeare, *Reas.* 3.

and that for a little it may be. Now if a fainting man have Aquavitæ at his beds head, he will not knocke up the ſhopkeeper for it. Men that have a Balſome of their owne to heale them, will not goe to the Phyſitian.

Reaſ. 4. Fourthly, becauſe by vertue of theſe duties a man may hide his ſin, and live quietly in his ſin, yet bee accounted an honeſt man: as the whore in the *Pro.* 7. 15, 16. having performed her vowes, can intice without ſuſpition of men, or check of conſcience; ſo the Scribes and Phariſees were horribly covetous, but their long prayers covered their deformities, *Mat.* 23. 14. and hence men ſet their duties at a higher rate then they are worth, thinking they ſhall ſave them, becauſe they are ſo uſefull to him. Good duties, like new apparrell on a man purſued with Hue and cry of conſcience, keepe him from being knowne.

Vſe 1. Take heede of reſting in duties; Good duties are mens money, without which they thinke themſelves poore and miſerable, but take heede that you

and

and your money periſh not together, *Gal.* 5.3. The paths to Hell be but two. The firſt is the path of ſin, which is a dirty way. Secondly, the path of Duties, which reſted in is but a clearer way. When the *Iſraelites* were in diſtreſſe, *Judg.* 10. 14. The Lord bids them goe to the Gods they ſerved: ſo when thou ſhalt lie howling on thy death-bed, the Lord will ſay; Goe unto the good prayers you have made, and the teares you have ſhed, &c. oh they will be miſerable comforters at that day.

Object. But I thinke thou wilt ſay, no true chriſtian man hopes to be ſaved by his good workes and duties, but only by the mercy of God and merits of Chriſt. *Object.*

Anſw. It is one thing to truſt to be ſaved by duties, an other thing to reſt in duties. A man truſts unto them, when he is of this opinion, that onely good duties can ſave him. A man reſts in duties, when hee is of this opinion, that onely Chriſt can ſave him, but in his practiſe he goeth about to ſave *Anſw.*

ſave himſelfe. The weiſeſt of the Papiſts are ſo at this day, and ſo are our cõmon Proteſtants. And this is a great ſubtilty of the heart, that is, when a man thinkes he cannot be ſaved by his good works and duties, but onely by Chriſt: he then hopeth, becauſe he is of this opinion; that when hee hath done all, he is anu nprofitable ſervant: (which is onely an act or worke of the Judgement informed aright) that therfore, becauſe he is of this opinion, he ſhall be ſaved.

But, becauſe it is hard for to know when a man reſts in duties, and few men finde themſelves guilty of this ſinne, which ruines ſo many: I will ſhew two things.

1. The ſignes of a man reſting in duties.

2. The inſufficiency of all duties. That ſo thoſe that be found guilty of this ſinne, may not goe on in it.

Signes of mens reſting in Duties.

Firſt, for the ſignes whereby a man may certainely know, when he reſtsin his duties, which if he do, (as few profeſſors eſpecially, but they doe) he periſheth eternally. 1. Thoſe

First, thoſe that never yet ſaw they reſt in them, they that never found it an hard matter to come out of their duties. For it's moſt naturall for aman to rew in them, becauſe nature (not pure nature) ſets a man upon duties; hence it is a hard matter to come out of reſtinſt in duties. For two things keepe a man from Chriſt.

Signe 1.

1. Sinne; 2. Selfe. Now a man is broken off from ſinne by ſeeing and feeling it, and groaning under the power of it: ſo is a man broken from himſelfe. 1. From reſting in his duties, by ſeeing, feeling, and groaning under the ſtrong command of that; for a man had rather doe any thing then come unto Chriſt, therefore it's hard to come out of ſelfe, therefore if thou canſt not tell the time thou didſt reſt in thy duties, and then diddeſt groane to be delivered from theſe intanglements, I meane not from the doing of them, this is familiſme, and prophaneneſſe, but from reſting in the bare performance of them, thou doſt reſt in thy duties to this day.

2. things keepe us from Chriſt.

Theſe

Signe.2

Theſe reſt in duties, that prize the bare performance of Duties wonderfully; for thoſe duties that carry thee out of thy ſelfe unto Chriſt, make thee to prize Chriſt. Now tell me, doſt thou glory in thy ſelfe? now I am ſome-body. I was ignorant, forgetful, hard-hearted, now I underſtand and remember better, and can ſorrow for my ſinnes; if thou doſt reſt here, thy duties never carryed thee further then thy ſelfe. Doſt thou thinke after that thou haſt prayed with ſome life, now I have done very well, and now thou doſt verily thinke (meaning thy duties) the Lord will ſave thee though thou never come to Chriſt, and ſayeſt as he in an another caſe; now I hope the Lord will doe good to me, ſeeing I have got a Prieſt into mine houſe, *Jud.* 17.13. Doſt thou inhance the price of duties thus, that thou doſt doate on them, then I do pronounce from God, thou doſt reſt in them: theſe things (ſaith *Paul*) I accounted gaine, (that is, before his converſion to Chriſt, and ſo prized exceedingly above Chriſt) theſe

Phil.3.8.

theſe things now he accounted loſſe: and this is the reaſon why a child of God commonly after all his prayers, teares and confeſſions, doubts much of Gods love towards him: another that falleth ſhort of him, never queſtioneth it, becauſe the firſt never ſeeth ſo much rottenneſſe and vileneſſe in his beſt duties, and ſo judgeth meanely of himſelfe: the other ignorant of the vileneſſe of them, prizeth them and eſteemeth highly of them, and ſetting his corne at ſo high a price, he may keepe them to himſelfe; the Lord never accepteth them, nor buyeth them at ſo high a rate.

Thirdly, thoſe that never came to be ſenſible of their poverty and utter emptineſſe of all good: for ſo long as a man hath a penny in his purſe, that is, feeles any good in himſelfe, he will never come a begging unto Ieſus Chriſt, and therefore reſts in himſelfe: Now didſt thou never feele thy ſelfe in this manner poore, viz. I am as ignorant as any beaſt, as vile as any devill; O Lord, what a neaſt and litter of ſinne and

Sigue 3.

and rebellion lurkes in my heart. I once thought at leaſt, mine heart and deſires were good, but now I feele no deſire. Oh dead heart, I am the pooreſt, vileſt, baſeſt, and blindeſt creature that ever lived. If thou doeſt not thus feele thy ſelfe poore, thou never cameſt out of thy duties; For when the Lord bringeth any man to Chriſt, he bringeth him empty, that ſo he may make him beholding to Chriſt for every farthing token.

Iſay 65. 2.

Signe 4. Fourthly, thoſe that gaine no more Evangelicall righteouſneſſe by duties, reſt in duties; I ſay, Evangelicall righteouſneſſe, that is, more prizing of acquaintance, with deſire after, loving and delighting in union with the Lord Jeſus Chriſt: for a morall man may grow in legall righteouſneſſe, as the ſtony and thorny ground ſeede, ſprang up and increaſed much, and came neere unto maturity, and yet reſts in duties al this while. For, as it is with tradeſmẽ, they reſt in their buying and ſelling, if they make no gaine of their trading: now Jeſus Chriſt is a Chri-

Chriſtians gaine, *Phil.* 1.21. and hence a child of God askes himſelfe after ſermon, after prayer, after Sacrament, what have I gained of Chriſt? have I got more knowledge of Chriſt, more admiring of the Lord Ieſus? Now a carnall heart that reſts in his duties, asketh only what he hath done, as the *Phariſee*, I thanke God I am not as other men, I faſt twice a weeke, &c. and thinkes verily he ſhall be ſaved, becauſe he *prayes*, and becauſe he *heares*, and becauſe he *reformes*, and becauſe he ſorrowes for his ſinnes, that is, not becauſe of the gaining of Chriſt in a dutie, but becauſe of his naked performance of the duty, and ſo they are like that man, that I have heard of, that thought verily he ſhould be rich, becauſe he had got a wallet to beg: ſo men, becauſe they performe duties, thinke verily they ſhall be ſaved. No ſuch matter, let a man have a bucket made of Gold, doth hee thinke to get water becauſe he hath a bucket? No, no, hee muſt let it downe into the well and draw up water with it: ſo muſt thou

thou let downe all thy duties into Chriſt, and draw life and light from his fulneſſe, elſe though thy duties bee golden duties, thou ſhalt periſh without Chriſt. When a man hath bread in his wallet, and got water in his bucket, hee may boldly ſay, ſo long as theſe laſt, I ſhall not famiſh: ſo mayſt thou ſay, when thou haſt found and got Chriſt, in the performance of any duty, ſo long as Chriſts life laſteth, I ſhall live, as he hath any wiſedome or power, ſo long ſhall I be directed and enabled.

Signe 5. Fifthly, if thy duties make thee ſin more boldly, thou doſt then reſt in duties, for theſe duties which carry a man out of himſelfe unto Chriſt ever fetch power againſt ſinne; but duties that a man reſts in, arme him and fence him in his ſinne, *Iſay* 1. 14. A cart that hath no wheeles to reſt on, can hardly bee drawne into the dirt, but one that hath wheeles, commeth loaded through it; ſo a child of God that hath no wheeles, no duties to reſt upon, cannot willingly bee drawne

drawne into ſinne: but an other man, though he be loaden with ſinne (even ſometimes againſt his conſcience) yet having duties to beare him up, goeth merrily on in a ſinnefull courſe, and makes no bones of ſinne; when we ſee a baſe man revile a great Prince, and ſtrike him, we ſay, ſurely he durſt not doe it, unleſſe hee had ſome body to beare him out in it, that he reſts and truſts unto: ſo when we ſee men ſinne againſt the great God, they durſt not doe it, if they had not ſome *duties* to beare them out in it, and to encourage them in their way, that they truſt unto.

For, take a prophane man, what makes him drinke, ſweare, ſwill, whore, &c. is there no God to puniſh, is there no hell hot enough to torment? are there no plagues to confound him? yes, why ſinneth he then ſo? O he prayeth to God for forgiveneſſe, and ſorroweth, and repents in ſecret (as he ſaith) and this beares him out in his lewd pranks.

Take a morall man, he knowes he

hath his failings and his sinnes, as the best have, and is overtaken sometimes as the best are; why doth hee not remove these sinnes then? Hee confesseth them to God every morning when he riseth; why is he not more humbled under his sinne then? the reason is, he constantly observeth morning and evening prayer, and then he craves forgivenesse for his failings, by which course he hopes he makes his peace with God, and hence he sinneth without feare, and riseth out of his falls into sinne without sorrow. And thus they see and maintaine their sinnes by their *duties*, and therefore rest in duties.

Signe 6 Sixthly, those that see lesse of their vile hearts by *duties*, rest in their duties: For if a man be brought nearer to Christ, and to the light, by duties, hee will spy out more moates; for the more a man participates of Christ, his health and life, the more he feeleth the vile-
Rom. 7. nesse and sicknesse of sinne. As *Paul* when he rested in his duties before his conversion, before that the *law* had humbled

humbled him, *he was alive*, that is, he thought himselfe a sound man, because his *duties* covered his sinnes, like fig-leaves. Therefore aske thine owne heart if it bee troubled sometimes for sinne, and if after thy praying and sorrowing thou dost grow well, and thinkest thy selfe safe, and feelest not thy selfe more vile. If it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy nakednesse, and the Lord will find thee out, and unmaske thee one day, and woe to thee, if thou dost perish here.

The insufficiency of any duty to save a man.

Secondly, therefore behold the insufficiency of all duties; Which will appeare in these three things, which I speake that you may learne hereafter never to rest in duties.

First, consider thy best duties are tainted, poysoned, and mingled with some sinne, and therefore are most odious in the eyes of an holy God, nakedly and barely considered in themselves: for if the best actions of Gods people bee filthy, as they come from them, then, to be sure, all wicked mens actions

are much more filthy & polluted with ſinne: but the firſt is true, *Iſay 6. 6. all our righteouſneſſes are as filthy ragges*; for as the fountaine is, ſo is the ſtreame; but the fountaine of all good actions, that is, the heart is mingled partly with ſinne, partly with grace, therefore every action participates of ſome ſinne, which ſins are daggers at Gods heart, even when a man is praying and begging for his life, therefore there is no hope to be ſaved by them.

2. Secondly, ſuppoſe thou couldeſt performe them without ſinne, yet thou couldeſt not hold out in doing ſo, *Iſay 40. 6. all fleſh and the glory thereof is but graſſe*. So thy beſt actions would ſoone wither, if they were not perfect: and if thou canſt not perſevere in performing all duties perfectly, thou art for ever undone, though thou ſhouldeſt doe ſo for a time; live like an Angell, ſhine like a Sunne, and at thy laſt gaſpe have but an idle thought, commit the leaſt ſinne, that one rocke will ſincke thee downe even in the haven, though never ſo richly loaden; that

one ſinne, like a pen-knife at the heart, will ſtabbe thee; that one ſinne, like a little fire-ſtick in the thatch, will burne thee; that one act of Treaſon will hang thee, though thou haſt lived never ſo devoutly before, *Gal.* 3. 10. *Ezek.* 18. 24. For it's a crooked life, when all the parts of the line of thy life, bee not ſtraight before almighty God.

Thirdly, ſuppoſe thou ſhouldeſt perſevere, yet it's cleare, thou haſt ſinned grievouſly already, and doſt thou think thine obedience for the time to come can ſatisfie the Lord for al thoſe Rents behind, all thoſe ſinnes paſt? as can a man that payes his Rent honeſtly every yeare, ſatisfie hereby for the old Rent not payed in twenty yeares? all thy obedience is but debt, which cannot ſatisfie for debts paſt. Indeed men may forgive wrong and debts becauſe they be but finite, but the leaſt ſinne is an infinite evill, and therefore God muſt be ſatisfied for it. Men may remit debts, and yet remaine men; but the Lord having ſaid, *the ſoule that ſinneth ſhall die*, and his truth being himſelfe, 3.

he cannot remaine God, if he forgive it without ſatisfaction. Therefore duties are but rotten crutches for a ſoule to reſt upon.

Ob. *Object.* But to what end ſhould wee uſe any duties? cannot a man be ſaved by his good prayers, nor ſorrowes, nor repentings? what ſhould we pray any more then? Let us caſt off all duties, if all are to no purpoſe to ſave us. As good play for nothing as worke for nothing.

Anſ. *Anſw.* Thy good duties though they cannot ſave thee, yet thy bad workes will damne thee. Thou art therefore not to caſt off the duties, but thy reſting in theſe duties. Thou art not to caſt them away, but to caſt them downe at the feet of Jeſus Chriſt, as they did their crownes, *Rev.* 4. 10, 11. Saying, if there be any good or graces in theſe duties, it's thine Lord, for it is the Princes favour that exalts a man, not his gifts; they came from his good pleaſure.

Good duties not to be caſt off, but our reſting upon them

Ob. *Object.* But thou wilt ſay; to what end ſhould I performe duties, if I cannot

not bee ſaved by them?

Anſw. For theſe three ends. *Anſ.*

1. To carry thee to the Lord Jeſus the onely Saviour, *Heb.*7.25. he onely is able to ſave (not duties) all that come unto God (that is, in the uſe of meanes,) by him: heare a ſermon to carry thee to Jeſus Chriſt: Faſt and pray, and get a full tide of affections in them to carry thee to the Lord Jeſus Chriſt, that is, to get a more love to him, more acquaintance with him, more union with him: ſo ſorrow for thy ſins, that thou mayeſt be more fitted for Chriſt, that thou mayeſt prize Chriſt the more; uſe thy duties, as *Noah's* dove did her wings, to carry thee to the Arke of the Lord Ieſus Chriſt, where onely there is reſt. If ſhee had never uſed her wings, ſhe had fallen in the waters: ſo if thou ſhalt uſe no duties, but caſt them all off, thou art ſure to periſh, or; as it is with a poore man that is to goe over a great water for a treaſure on the other ſide, though he cannot fetch the boate, he calls for it; and though there be no treaſure in the boate, *Vſe* 1.

boate, yet he uſeth the boate to carry him over to the treaſure: ſo Chriſt is in heaven, and thou on earth, and hee doth not come to thee, and thou canſt not goe to him; now call for a boate, though there is no grace, no good, no ſalvation in a pithleſſe dutie, yet uſe it to carry thee over to the treaſure the Lord Ieſus Chriſt. When thou comeſt to *heare*, ſay, Have over Lord by this ſermon. When thou comeſt to *pray*; ſay, Have over Lord by this prayer to a ſaviour. But this is the miſery of people, like fooliſh lovers, when they are to woe for the Lady, they fall in love with her handmaid that is onely to leade them to her: ſo men fall in love with, and doate upon their owne duties, and reſt contented with the naked performance of them, which are onely handmaids to leade the ſoule unto the Lord Ieſus Chriſt.

Vſe 2. Secondly, uſe duties as evidences of Gods everlaſting love to you when you be in Chriſt; for the graces and duties of Gods people, although they be not cauſes, yet they be tokens and pledges

pledges of ſalvation to one in Chriſt: they doe not ſave a man but onely accompany and follow ſuch a man as ſhall be ſaved, *Heb.6.9.* Let a man boaſt of his *Joyes, feelings, gifts, ſpirit, grace,* if he walkes in the commiſſion of any one ſinne, or the omiſſion of any one knowne duty, or in the ſlovenly ill favored performance of duties, this man, I ſay, can have no aſſurance without flattering of himſelfe, 2 *Pet.* 1. 8, 9, 10. Duties therefore being evidences and pledges of ſalvation, uſe them to that end, and make much of them therefore, as a man that hath faire evidence for his Lordſhip, becauſe he did not purchaſe his Lordſhip will he therfore caſt it away? no, no, becauſe it is an evidence to aſſure him that it is his owne, and ſo to defend him againſt all ſuch as ſeeke to take it from him: ſo becauſe duties do not ſave thee, wilt thou caſt away good duties? No, For they are evidences (if thou art in Chriſt) that the Lord and mercy is thine own. Women will not caſt away their love-tokens, although they are ſuch things,

as

as did not purchaſe or merit the love of their husbands, but becauſe they are tokens of his love; therefore they will keepe them ſafe; &c.

Vſe 3. That God the Father of our Lord Jeſus Chriſt may be honoured by the performance of theſe duties, therefore uſe them: Chriſt ſhed his bloud, that he may purchaſe unto himſelfe a people zealous of good workes, *Tit.* 2. 14. not to ſave our ſoules by them, but honour him. Oh let not the bloud of Chriſt bee ſhed in vaine. Grace and good duties are a Chriſtians Crowne, for ſinne only makes a man baſe: now ſhall a King caſt away his Crowne, becauſe he bought not his Kingdome by it? No, becauſe it is his Ornament and glory to weare it, when he is made a King; ſo &c. and I ſay unto thee, it's berter that Chriſt ſhould be honoured, then thy ſoule ſaved; and therfore performe duties, becauſe they honour the Lord Ieſus Chriſt. Thus uſe thy duties, but reſt not in duties; nay, goe out of duties, and match thy ſoule to the Lord Ieſus: take him for

for better and for worſe, ſo live in him and vpon him all thy dayes.

4. Generall reaſon of mans ruine.

Fourthly, by reaſon of mans headſtrong Preſumption or falſe faith, whereby men ſeeke to ſave themſelves by catching hold on Chriſt, when they ſee an inſufficiency in all duties to helpe them, and themſelves unworthy of mercy. For this is the laſt and moſt dangerous rock that theſe times are ſplit upon; They make a bridge of their owne to carry them to Chriſt; I meane, they looke not after faith, wrought by an omnipotent power, which the eternall ſpirit of the Lord Ieſus muſt worke in them, *Eph.* 1. 19. but they content themſelves with a faith of their owne forging and framing, and hence they thinke verily and beleeve, that Chriſt is their ſweete Saviour, and ſo doubt not but they are ſafe, when there is no ſuch matter, but even as dogs ſnatch away childrens bread, and ſhall bee ſhut out of doores, out of heaven, for their labour.

All

All men are of this opinion, that there is no ſalvation, but by the merits of Ieſus Chriſt; and becauſe they hold faſt this opinion, therefore they thinke they hold faſt Ieſus Chriſt in the hand of faith, and ſo periſh by catching at their owne catch, and hanging on their owne fancy and ſhadow. Some others catch hold of Chriſt before they come to feele the want of Faith and ability to beleeve, and catching hold on him (like burrs on a garment, like duſt on a mans coate whom God will ſhall off, like filthy bryers on a mans garments wch the Lord will trample under foot) now they ſay they thanke God, they have got comfort by this meanes, and though God killeth them, yet they will truſt unto him, *Mich.* 3. 11.

It is in this reſpect a harder matter to convert a man in *England* then in *India*, for there they have no ſuch ſhifts and forts againſt our ſermons, to ſay they beleeve in Chriſt already, as moſt amongſt us doe: wee cannot wrap off mens fingers from catching hold on Chriſt before they be fit for him; like

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a company of theeves in the ſtreet, you ſhall ſee an hundred hands ſcrambling for a jewell that is fallen there, that have leaſt, nay nothing to doe with it. Every man ſaith almoſt, I hope Chriſt is mine, I put my whole truſt and confidence in him, and will not bee beaten from this. What, muſt a man deſpaire? muſt not a man truſt unto Chriſt? thus, men will hope and truſt, though they have no ground, no graces to prove they may lay hold and claime unto Chriſt. This hope skared out of his wits damnes thouſands, for I am perſwaded if men did ſee themſelves Chriſtleſſe Creatures, as well as ſinfull creatures, they would cry out, *Lord, what ſhall I do to be ſaved?*

True faith is *a precious faith*, 2 *Pet.* 1.2. precious things coſt us much: & we ſet them at an high rate; if thy Faith be ſo, it hath coſt thee many a prayer, many a ſob, many a ſalt teare. But aske moſt men how they came by their Faith in Chriſt, they ſay, very eaſily: when the Lion ſleepes a man may lye and ſleepe by it, but when it awakens, woe

to

to that man that doth ſo: ſo while God is ſilent and patient, thou mayeſt befoole thy ſelf with thinking thou doſt truſt unto God: but woe to thee when the Lord appeares in his wrath, as one day he will; for by vertue of this falſe faith, men ſinning take Chriſt as a diſhclout to wipe them cleane againe, and that's al the uſe they have of this faith. They ſinne indeede, but they truſt unto Chriſt for his mercy, and ſo lye ſtill in their ſinnes: God will revenge with blood and fire and plagues this horrible contempt from heaven.

Hence many of you here truſt unto Chriſt as the Apricock tree that leanes againſt the wall, but it's faſt rooted in the earth: ſo you leane upon Chriſt for ſalvation, but you are rooted in the world, rooted in your pride, rooted in your filthineſſe, &c. Woe to you if you periſh in this eſtate, God will hew you downe as fuell for his wrath, what ever madde hope you have to be ſaved by Chriſt. This therefore I proclaime from the God of Heaven to you. 1. you that never felt your ſelves as unable

unable to beleeve as a dead man to raiſe himſelfe, you have as yet no faith at all. 2. You that would get faith, firſt muſt feele your inability to beleeve; & fetch not this ſlip out of thine owne garden: it muſt come down from Heaven to thy ſoule, if ever thou partakeſt thereof.

Other things I ſhould have ſpoken of this large ſubject, but I am forced here to end abruptly, bleſſing the Lord that hath inabled mee to leade you ſo farre, as to ſhew you the rockes and dangers of your paſſage to another world.

FINIS.